

A Prymer or
boke of pryuate prayer
nedeful to be vled of al
faythfull Christians.
Whiche boke is aucto-
rised and set fourth by
the Kinges maiestie, to
be taughte, learned,
redde and vled of
al hys lounge
subiectes.

Continue in prayer.

Rom. 12.

Londini ex officina Vvil-
helmi Seres typographi.

Cum priuilegio ad im-
primendum solum.



An extracte of the Kynge's Ma-
iesties priuilege.

EDwarde the. VI. by the grace of God King
of Englande, fraunce and of Irelande, &c.
To all Printers, Stationers, Booke sellers
and to all other our officers and subiectes these
our letters hearyng or seynge, we do you to vn-
derstande, that of our grace especiall certayne
science and mere motion, we haue graunted and
geue priuilege, and by these presentes do graunt
and geue priuilege & licence to our welbeloued
subiecte William Seres and to his assignes, to
pynnte or cause to be pynnted all maner of bookes
of priuate prayers, called and vsually taken and
reputed for Primers, both in great volumes &
lytle, whiche are & shal be set furth agreeable and
accozdyng to the booke of common prayers esta-
blyshed by vs in our highe court of Parliamet,
any other priuilege or license to the contrary not
withstondyng. And furthermore our mynde and
pleasure is, that the same William Seres and
his assignes, shall and may haue the onely prin-
tyng from tyme to tyme of the sayde primers
aforesayd in all kynde of volumes. Straptly for
byddyng by these presentes all and synfuler
our subiectes as well Printers, and Booke sel-
lers as all other parsons what so euer they be, to
pynnte, utter or sell, or cause to be pynnted, utter
red

red or solde, wiche in this our Realme or anye o-
ther oure dominions any other sortes or impres-
sions of primers or dayly prayers but onely such
as shall be prynted by the same Wyllyam Se-
res or hys assignes, accordynge to the true mea-
nyng of this our present license and pruislege
vpon payne, that euery offender therein shall for-
saite to our vse al suche sortes of primers where
so euer they be founde. Wherfore we wyl and
commaunde all oure officers and subiectes as
they tender our fauoure, and wyl auoyde our
dyspleasure that they and euery of them, yf neede
requyre, do ayde, and assiste the sayde Wyllyam
Serres and hys assignes in the due execution of
this oure lycence. In wytnes whereof, we
haue caused these oure letters to be made
patentes. Witneseth oure selfe. At
Westminster, the fyrte daye of
Marche, the . vii. yere of
oure raygne.

(?)
God saue the Kyng.

The order of the Kalender.

Firste you shall haue the golden number or prime printed with red incke, and it is marked in the top of þ page with this red letter. **P.** Then in the nexte rowe downewarde you shall se the dayes of the moneth set out in cyphers, & marked in the toppe of the page with þ letter. **D.** After that followeth the rowe of houres of the chaunge of þ moone signified aboue with þ letter **D.** And than orderly shall you finde the rowe of minutes of the chaunge of the moone noted aboue with the letter. **M.** After that in order followeth the rowe of Sunday letters marked aboue with the letter. **L.** Further in January and Februaie, you shall fynde a rowe of blacke primes, wherby you may easily fynde the moueable sonday called Septuagesima, marked in the top of the page with the letter. **S.** Then in February, and Marche, shall in order follow another row of blacke primes for the fyndynge out of the sonday called Quadragesima, marked in the toppe of þ page with the letter. **D.** Also in Marche, and Apryl both follow another rowe of blacke

blacke pzymes for the synbyng out of
the feast of Easter, marked in the top of
the page with the letter. **E**. Than in
Apryll, and Maye, orderly foloweth a
nother rowe of blacke pzymes for the syn
byng out of the feast of the Ascenci-
on of Christe, which is noted in the top
of the page with an. **A**. After that in or-
der is set another rowe of blacke pzy-
mes begynnyng on the .ix. daye of
Maye, and endyng upon the fyrte day
of Iune, wherebp you may easely synde
oute the feast of Pentecoste, noted in
the toppe of the page with a blacke. **P**
Than orderly foloweth the Saintes
dayes. And synally by the margent to-
wardes the ryghte syde is set furthe
what houre or quarter of the houre the
Sunne, shall set every weke in the hole
yere, which rowe is marked in the top
of the page with this red letters. **S. S.**

A rule teachyng you to synde oute
for ever the synie moueable feastes
which are: Septuagesima, Quadra-
gesima, Easter, The ascencion
of Christe, and Pentecost.

Under the marcke of every one of
the sayde feastes, whiche is noted with
a letter in the toppe of the page in that
rowe

rowe of blacke primes seke out the prime of that
yere, and on the next sondaye immediatly follo-
winge shalbe the sayd moueable feast. But if
it be the Ascencion daye, then is it the next Thurs-
daye, immediatly followinge the sayde prime of
that yere.

A rule indurynge for ever whiche teacheth
to fynde oute verely the Prime or Golden
Number, of the yere present.

Marke the number of the present yere of our
Lord, and put one vnto it. And than deuyde it by
nynetene, and that number that remaineth is the
Prime for all that yere. But yf nothyng re-
mayne after the deuyssion made, than nynetene
muske be the Prime for that yere.



**Dere foloweth a rule teachynge you to fynde
oute the sondayes letter for every yere pre-
sente for ever.**

**Add the number of. ix. to the number of the
present yere of oure Lord, and deuyde the whole
number by. xxviii. And loke what n^ober remay-
neth after the deuision is made, and seke that
number**

number in this table beneath: and the letter right
 vnder that number is the Sondayes letter for
 that present yere. But yf there be two letters di-
 rectlye vnder the number than is it Leape yere,
 and than the fyrste letter beneath the sayde nom-
 ber must serue for the Sondaye letter, from the be-
 gynnynge of Ianuary vnto the feast of S. Mathie.
 And the other letter beneath it must be the sonday
 letter from the sayde feast of S. Mathie tyll the
 ende of that yere. But whē the deuision is made,
 yf there remaine nothyng, than shall A. be the
 sondaye letter for that yere.

The table for the sondaye letter.

22	23	24	25	26	27	28	1	2	3	4	5	6	7
a	b	c	d	e	f	g	a	b	c	d	e	f	g
			d				f				a		
8	9	10	11	12	13	14	15	16	17	18	19	20	21
e	d	c	b	a	g	f	e	d	c	b	a	g	f
f					e				b				c

And than begyn the whole table agayne. &c.



A rule to knowe at what houre and quarter
after the houre the Sunne setteth.
In the rowe of settinge of the Sunne, which is
noted in the top of the page with the red letters.
S. S. the cyphers signifye the quarters after the
houre of the settinge of the Sunne.

A rule to knowe at what houre or quarter of
the

the houre the Sunne ryseth.

Marke the houre of the setting of the Sunne, and reken howe many houres it is from the settinge vnto twelue of the clocke, and at so many houres after mydnyght the Sunne ryseth. And whē the quarters go after the houres at the settinge, you must reken them befoze at the sonne ryseth.

To knowe the chaunge of the moone in every moneth.

Fyyste in every moneth seke oute the golden number or prime of the yere present (for in this kalender the prime is alway set vpo the chaunge daye) and than procede and go right forwarde to the day in the seconde rowe, and so right furth to the houre in the thirde rowe, and from thence straghte to the place of minutes, that is in the fourthe rowe, and so ryghte furthe to the letter that sheweth the daye of the weke, and so shall you rightly iudge of the chaunge of the Moone, both touchynge the day of the weke, the daye of the moneth, the houre of the daye, and the minute of the houre.

But here you must vnderstande, that after this kalender (whiche is set out after the Astronomer supputacion or rekenynge) the Moone neuer chaungeth befoze, but euer at or after noone, so many houres and minutes as ye fynde vpon the same daye agaynst which your prime standeth

standeth. And so this rule serueth but for this and
suche lyke Kalendar.

Note here also that this Kalendar for the
chaunge of the moone with the houres and minu-
tes for the same wyl serue, not onely for this pre-
sent yere, whiche is the yere from Christes in-
carnacion. 1553. but also for. 15. yeres hereafter to
come. And than in the. 16. yere for to come yf you
wyl withdraue from euery chaunge. 50. minu-
tes, that is, halfe an houre, and twenty minutes,
that whiche remaineth shal shewe you the daye,
houre and minute of the chaunge, and so to con-
tinue for. 19. yeres longer. And so euer in the
twentieth yere withdraue from al the chaunges
halfe an houre and twenty minutes wherbye is
50. minutes and so wyl this rule serue for ever.

Moreouer, note ye well and marche vpon
what daye the pyne standeth, for the moone shal
chaunge vpon the same daye iuste at noone, yf
there be in the place of houres and minutes, no
significatiue figures, but onely rounde cyphers,
as. o. h. o. m. As for example. Whan. 8. is pyne,
the Moone shal chaunge the seconde daye of
Marche iuste at noone. But whan there be
anye significatiue figures in the places of
houres and minutes, than shal the moone
chaunge so manye houres and minutes as they
do shewe, after noone of the same daye where
vpon youre pyne standeth.

As

As in this example: In this present yeare of our
Lord. 1553. is. 15. the prime, which prime I synde
vpon the. 10. daye of Iune. And there I synde also
15. in the place of houres, and 40. in the place of
minutes. And therefore I saye, that in Iune the
Moone shal chaunge. 15. houres, and. 40. minu-
tes after noone vpon the sayde. 10. daye of Iune,
that is to saye, vpon the. 11. daye before noone
halfe an houre and. 10. minutes after thye of the
clocke.

A bryefe declaracion whan euery
terme begynneth and endeth.

We it knowen that Easter terme begynneth
alwayes the eyghtene daye after Easter reke-
nyng Easter day for one. And endeth the Mon-
daye next after the Ascencion daye.

Trinities terme begynneth alway the fridaye
next after Trinitie sondaye, and endeth the. 28.
daye of Iune.

Michaelmas terme beginneth the. 9. or tenth
day of Octobze, and endeth the. 28. or 29. daye of
Novembze.

Hillary terme beginneth the. 23. or 24. day of Ja-
nuary, and endeth the. 12. or 13. day of Februarie.

In Easter terme on the Ascencion day. In Tri-
nities terme on the Natiuitie of S. Ihs baptist. In
Michaelmas terme on the feast of al sanctes. In
Hillarie terme on the feast of the purification of our
Lady. The Kynges Judges at Westmynster do
not vse to syt in iudgement, nor vpon any S. daies.

Januarie hath. xxxi. dayes.

Day	Month	Day	Month	Letter	Sainctes dayes.	Day
	1			A	Circumcision.	
8	2	3	0	b		
10	3	11	25	c		3 0 0
5	4	21	21	d		
	5			e		
13	6	10	56	f	Epyphanie.	
	7			g		
2	8	20	0	A	Luciani.	
	9			b		
10	10	12	30	c		
	11			d	Sol in aquario.	4
18		3	11			
7	12			e		
		10	10			
15	13	19	40	f	Eplaris.	
	14			g	Felidis.	
4	15	15	0	A	Maurs.	

	16			b		Marcelli.	
12	17	9	57	c	16	Sulpitii.	
	18			d	5	Septuagesima pristi.	4 0
1	19	17	0	e		Valeriani.	
	20			f	13	Fabiani.	
9	21	3	10	g	2	Agnētis.	
17	22	14	0	a		Vincentii.	
6	23	20	50	b	10		
	24			c			
14	25	8	50	d	18	Conversion of S. paul.	
3	26	15	0	e	7		4 8
	27			f		Iuliani.	
11	28	8	0	g	15	Agnētis.	
	29			a	4		
19	30	1	0	b		Barthol.	
8	31	12	20	c	12		

February hath .xxviii. dayes.

☾	☿	♊	♈	♉	♊	♈	☿	☾	Daies daies. ☿☾
16	1	20	30	d	1				Agathe. Brigide.
	2			e					Puri. of ma. 4 80
5	3	11	0	f	9				Blasi.
	4			g					
13	5	4	30	a	17				Agathe.
	6			b	6				Medasti.
2	7	14	0	c		16			
	8			d	14	5			
10	9	3	5	e	3				
18		15	20						
7	10			f		13			Sol in pis. Scolasti. 5
		20	5						
	11			g	11	2			
15	12	7	40	a					
	13			b	19	10			
4	14	9	0	c	8				Valentini.
	15			d		18			

12	16	5	0	e	7	Juliane.
	17			f		5 0
1	18	6	0	g	15	
9	19	14	10	a	4	
17	20	23	40	b		
	21			c	12	
6	22	9	50	d	1	Cathedra .s. petri.
	23			e		sythe.
14	24	0	15	f	9	S. Mathias apo. 5 8
3	25	9	0	g		In the leape yere this
	26			a	17	letter .f. must be twofold
11	27	0	20	b	6	rekened.
19	28	14	0	c		

Marche hath. xxxi. dayes.

10	20	30	40	50	60	70	80	90	100
1									
8	2	0	0						
16	3	7	40						
	4								
5	5	4	0						
13	6	22	19						
	7								
2	8	4	0						
10	9	15	6						
	10								
18	11	1	17						
7	12	7	6						
15	13	20	40						
	14								
	15								
4	16	3	0						
12	17	21	40						

April hath xxx. dayes. 81

16	1	18	20	g	15	Sundres dates. SS				
	2			h	4	3	01	71	02	
5	3	20	0	b		1	02	81	12	
	4			c	12	Ricardi. 26 80				
	5	15	30	d	1	Ambrosie. 22				
13	6	17	0	e		3	0	41	22	
2	7			f	9	4			82	
10	8	0	9	g		2	0	0	72	
18	9	9	40	h	17	1	0	01	82	
7	10	18	7	b	6	2	0	01	02	
11	11	10	10	c	2	Sol in tauro. 02 7				
15	12	10	30	d	14					
	13			e	3					
4	14	19	0	f		Tiburci.				
	15			g	11					
12	16	12	0	h						
	17			b	19					

1	18	4	0	8	8	Alfred	7.0
9	19	7	15	b	2	18 02 81	1
17	20	17	10	e	2		
6	21	13	50	f	4		
8	22	107	11	g	2	11 0 02	3
14	23	8	40	h	2	George	+
	24			b	1	18 02 11	2
3	25	14	0	i	2	San Marco Quango	
	26			b	2		
11	27	0	7	e	2	18 02 08	7.8
19	28	10	0	f	17	Orlando	2 9
8	29	16	0	g	18	18 17 10	10
	30			h	5	The first of the 11th	
					14	18 20 10	15
					3		12
					11	1 0 10	14
					11	18 16	16
					10	1 0 12	10
					10	1 17	17

Maye hath xxxi. dayes.

81

10	20	30	40	50	60	70	80	90	100	Salutes daies. 55
16	1	5	40	h						S. philip & James.
	2			i	13					
5	3	12	0	d	2					Inuentio crucis.
	4			e						0 0 12 7. 80
13	5	6	30	f	10					
2	6	2	0	g						Johis are po2. lati.
10	7	8	10	a	18					Johis beuerlaci.
18	8	17	3	b	7					0 51 70
	9			c		16				
7	10	6	8	d	15	5				first peters. Gord.
	11			e	4					Sol in gemine.
15	12	0	50	f		13				Merti. 12 1 8
	13			g	12	2				
4	14	9	0	a	1					
12	15	23	40	b		10				
	16			c	9					
1	17	9	0	d		18				

9	18	15	0	e	17	7	
	19			f	6		Dunstani. 8.0
17	20	2	40	g		15	
6	21	4	46	a	14	4	
	22			b	3		
24	23	0	0	c		12	
	24			d	11	1	
	25	1	0	e			Albelmi.
11	26	8	15	f	19	9	Augu. aglo. leg.
19	27	17	0	g	8		8.8
	28			a		17	Germani
8	29	2	5	b		6	
16	30	18	0	c			
	31			d		14	Petronille.

June hath xxx. dayes.

June hath xxx. dayes.					Saintes dayes.	
	1			e	3	Nichomedis.
5	2	3	o	f		Marcellini.
13	3	19	o	g	11	Ultermosk. Ascen.
2	4	9	o	a		
10	5	15	5	b	19	Bonifacii.
	6			c	8	
18	7	o	40	d		
7	8	18	20	e		Medardi.
	9			f		Edmundi eppscopi.
35	10	15	40	g		
	11			a		Wernabe.
4	12	21	o	b		Wassidis.
	13			c		Sol in can. veter. pente. 9
12	14	9	o	d		Wassili eppscopi.
1	15	16	o	e		Witi.
	16			f		Ricardi.
9	17	22	40	g		

17	18	12	40	a	Marci.				
6	19	19	30	b	Gerardi.				
	20			c	Edmardi regis.				
14	21	13	40	d		1	0	2	8. 80
	22	12		e	Albani.				
3	23	9	0	f	filie. Etheldrede.				
11	24	15	18	g	s. Johā. Baptiste.				
	25			a		2	2		0
19	26	11	0	b	Iohannis & Pauli.				
8	27	13	3	c		3	0	21	3
	28			d	filie. Leonis.				
16	29	7	40	e	s. Peter apostle.				8. 0
	30			f	Comemoratio .s. Pauli apo.				
						4	0	12	21
						7			21
						0	0	0	21
						2	0	01	21
						1			01
						0	0	00	21

July hath xxxi. dayes.

10	20	30	m	1	Saintes dayes.	20
5	1	16	0	a		
	2			a	Visitatio Mariae.	
		6	30			
13	3					
2		16	0			
	4			f	Martini.	
10	5	0	0	b		
18	6	9	13	e		
	7			f	Wagge dayes begyn.	2.0
7	8	9	10	g	Robert Craue.	
	9			a		
15	10	6	30	b	Septem Fratrum.	
	11			c	Benedicti.	
4	12	7	0	d		
12	13	17	0	e		
1	14	23	0	f	Sol in Leo.	
	15			g	Sturthunt.	8

19	16	8	40	a	Edmundi.				
	17			b	Kendani.				
17	18	1	0	c	Arnulphi.	0	01	1	
6	19	10	03	d	Doni V				
	20			e	Margarete.				
14	21	3	0	f	Barthele.				
3	22	16	0	g	Magdalene.			7.80	
	23			a	Spolinaris.				
11	24	0	0	b	Filhe. Christine.				
19	25	7	0	c	S. James Apollis.				
0.3	26			d	Anne.				
8	27	2	17	e	Septem dormientium.				
16	28	22	50	f	Samsonis.				
	29			g	Felicia.	02	0	01	
	30			a	Abdon.			11.7.8	
5	31	4	0	b	Germani.	0		21	

Auguste hath. xxxi. dayes.

Saintes dayes.					SS
		16	13		
13	1			c	Lammis daye.
2		23	0		
	2			d	Stephani.
10	3	6	20	e	Inuentio Stephani.
18	4	20	0	f	
	5			g	Dswoldi.
	6			a	Transfiguratio Christi.
7	7	1	0	b	Jesus daye.
15	8	21	6	c	Pyriaci.
	9			d	Romani.
4	10	17	0	e	S. Laurence.
	11			f	Liberti.
12	12	0	30	g	
1	13	9	20	a	Politi.
9	14	20	40	b	Eusebi.
	15			c	Sol in virgine. Assumptio ma. 7.

17	16	17	13	D	
	17			E	
6	18	0	35	T	Agaperl.
14	19	0	35	G	Magni.
	20			A	
3	21	0	0	B	
11	22	6	0	C	
	23			D	Filhe. A. m. thet.
19	24	1	0	E	S. Bartilmewe apostle.
8	25	18	0	F	
	26			G	
16	27	14	40	A	Kupbi.
	28			B	Augustini Epyskopi.
5	29	16	0	C	Uebedyng. Job. ba. 6. 2
	30			D	Felicia.
		1	16		
(19)	31			E	Luthburge.
(2)		8	0		

7. am on gāi A

September hath. xxx. dayes.

D	D	D	M	L	Saunces dayes.	S	S
10	1	17	8	f	Egidii.	0	01 00
	2			g			12
18	3	9	40	a		1	0 2 12
	4			b	Euthberti.		22
7	5	17	6	c	Dogge daies end Ben. 6.0		
	6			d		0	12
15	7	11	40	e		3	8 5 02
	8			f	Natnitas Marie.		72
4	9	1	0	g	Corzoni.	0	5 22
12	10	8	30	a		01	01
1	11	21	0	b	Prothi.		02
	12			c		11	01
9	13	11	23	d	Sol in libra.		02 6
	14			e	Exaltatio crucis.		
17	15	7	43	f			
6	16	14	10	g	Edithe.		
	17			a	Lamberri.		

11	18	2	0	b	
3	19	3	0	c	
11	20	16	0	d	St. Peter. 5. 80
	21			e	S. Mathew Apostle.
19	22	5	0	f	Mauriti.
	23			g	Tecla.
8	24	11	6	a	
	25			b	St. Martin.
16	26	7	3	c	Cyprian.
	27			d	Cosme.
e	28	2	0	e	5. 8
	19	16			
(13)	29			f	S. Michael Archangel.
		10	15		
	30	8		g	S. Hierome.

October hath. xxxi. dayes.

Sainctes. dayes.					
10	1	6	50	a	Remigii.
	2			b	Leodegarii.
18	3	1	40	c	
	4			d	francisci.
7	5	9	11	e	
	6			f	fidis.
15	7	1	8	g	Marci.
4	8	10	0	a	
12	9	17	55	b	Dionisii.
	10			c	Geronis.
1	11	12	0	d	Albani.
	12			e	Simonis.
9	13	4	43	f	Edwardi Regis.
	14			g	Sol in scorp. Calixti.
17	15	1	40	a	Wulfranni.
6	16	3	0	b	Michaelis de monte.
14	17	12	30	c	Etheldrede.

3	18	19	0	d	Luke Evangeliste.
	19			e	Priscille.
11	20	4	16	f	
	21			g	Vndecim illiū virg. 4. 8 o
19	22	11	0	a	
	23			b	Roman.
8	24	5	6	c	
16	25	23	5	d	Crispini & Crispiniani
	26			e	
5	27	12	0	f	Steph.
13	28	19	40	g	Symon & Jude apostles
2	29	9	40	a	
	30			b	
10	31	0	0	c	Quintin Steph.

November hath .xxx. dayes.

10	20	30	40	5	Saintes dayes.	
18	1	20	0	d	All Saintes.	02
	2			e		3 0 0 12
	3			f	Wenesda.	52
7	4	0	0	g		3 0 0 22 40
15	5	13	40	a		3 0 0 22 40
4	6	21	0	b	Leonard.	0 02 22
	7			c		02
12	8	5	19	d	Quatuor coronatorum.	
	9			e	Theodori.	0 1 22
1	10	6	0	f		0 11 21 02
	11			g	Martini.	07
9	12	0	0	a	Sol in sagitta.	
17	13	19	40	b	Willelmi.	4
6	14	14	40	c	Erkenwald.	
14	15	22	40	d	Machuti.	
	16			e	Edmundi Archiepiscopi.	
3	17	7	0	f	Dugonis.	

11	18	19	30	5				
	19			6				
	20			7	Edmundi Regis.			
19	21	6	0	8			3.80	
	22			9	Cecilie.			
8	23	0	0	10	Clementis.	0	0	
16	24	13	50	11	Grifogoni.	0	21	
	25	20	0	12	Katherine.	0	12	0
	26			13	Ymi.			
13	27	16	30	14				
	28	1	0	15				
10	29	18	11	16	Filipe. Saturnini.		3.8	
	30			17	Andree Apollis.			

December hath. xxxi. daves.

W	D	W	M	L	Saintes daves.	
13	1	15	11	f		
	2			g		
7	3	14	6	a		
	4			b	Edmund.	
15	5	1	0	c		
4	6	7	0	d	Nicola.	3.0
12	7	19	2	e		
	8			f	Conceptio Marie.	
	9			g		
1	10	1	0	a		
9	11	18	25	b		
	12			c	Sol in Carricor.	
17	13	12	30	d	Eucia.	3.
6	14	1	30	e		
14	15	8	50	f		
3	16	23	0	g		
	17			a		

11	18	13	17	b	
	19			c	
	20			d	St. Thomas Apostle. 3.0
19	21	8	40	e	
8	22	14	5	f	
	23			g	
16	24	2	30	A	St. Thomas.
5	25	9	0	b	Christmas.
13	26	18	30	c	St. Stephen.
3	27	20	0	d	St. John Evangelist. 3.8
	28			e	Innocentes.
10	29	14	0	f	
	30			g	
18	31	9	40	A	Sylvestr.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
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A Catechis-

me, that is to saye, an in-
struction to be learned of eu-
ery chylde, before he be
brought to be confir-
med of the Bp.
Hoppe.

Question.

What is your name?

Answer.

A. or M.

Question.

Who gaue you thys name?

Answer.

My Godfathers and Godmo-
thers in my Baptisme, where in
I was made a membze of Christ,
the chylde of God, and an inheri-
tour of the kyngdome of heauen.

Question.

What dyd your Godfathers
and Godmothers then for you?

A. J. Answer.

The Catechisme.

Answer.

They dyd promyse and bothe
these thinges in my name.

- i. First, that I should forsake the
Deuyl and all hys woꝝkes and
pompes, the vanities of the wic-
ked woꝝlde, and all the synnefull
lustes of the fleashe.
- ii. Secondly, that I shoulde be-
leue all the articles of þ christen
faythe.
- iii. And thirdly, that I shoulde
kepe Goddes holy wyl and com-
maundementes, and walcke in
the same all the dayes of my life.

Question.

Doest thou not thynke þ thou
arte bounde to beleue and to doe
as they haue promysed for thee?

Answer.

Yes verely. And by Gods helpe
so I wyl. And I hertely thanke
our

The Catechisme.

our heavenly father, that he hath called me to this state of saluacion, through Iesus Christe our Sauoure. And I praye God to geue me grace, that I may continue in the same vnto my lyues ende.

Question.

Rehearse the articles of thy beleue.

Answer.

Beleue in God the father almyghty, maker of heauen and earthe. And in Iesus Christe hys onely sonne our Lorde, whiche was conceived by the holpe ghost, borne of the virgin Mary. Suffered vnder Pontius Pilate, was crucified, dead and buried, he descended into hel. The thyrde daye he rose agayne from the dead. He ascen-

a.ii.

ded

The Catechisme.

ded into heauen, and sitteth on
the righte hande of God the fa-
ther almyghtye. From thence
shal he come to iudge the quicke
and the dead. I beleue in y^e holpe
ghost. The holpe catholike chur-
che. The communion of Sainc-
tes. The forgiuenesse of synnes.
The resurrection of the bodye.
And the lyfe euerlastyng. Amen.

Question.

What doest thou chiefely learne
in these articles of thy belefe?

Answer.

- i. **Fyrste**, I learne to beleue in
God the father, who hath made
me and all the woorld.
- ii. **Secondely**, in God the sonne,
who hath redeemed me, and all
mankynde.
- iii. **Thyrdly**, in God y^e holy ghost,
who sanctifieth me, and all the
elect

The Catechisme.

elect people of God.

Question.

You sayd, that your Godfathers
and Godmothers dyd promyse
for you y^e you shoulde kepe gods
commaundementes. Tell me
howe manye there be.

Answer.

Tenne.

Question.

Whiche be they.

Answer.

THe same whiche God spake
in the .xx. Chapiter of Exo-
dus, sayinge: I am the
Lorde thy God whiche haue
brought thee out of the Lande of
Egypt, out of y^e house of bondage.
i. Thou shalt haue none other
Goddess but me.
ii. Thou shalt not make to thy
selfe any grauen ymage, nor the

a.iii.

lyke.

The Catechisme.

lykenesse of any thyng that is in
heauen aboue, or in the earth be-
neath, nor in the water vnder
the earth: thou shalt not bowe
downe to them nor worshyp the.
For I þ Lord thy God am a ge-
lous God, & visite þ sinnes of the
fathers vpon the chyldren, vnto
the third and fourth generacion
of them that hate me, and shewe
mercy vnto thousandes in them
that loue me, and kepe my com-
maundementes.

iii. Thou shalt not take þ name
of þ Lord thy God in vayne: for
the Lord wyl not hold him gylt-
les þ taketh his name in vayne.
iiii. Remembre þ thou kepe holy
the Sabboth daye. Sixe dayes
shalt thou labour and doe all
that thou hast to doe: But the
seuenth day is the Sabboth of
the

The Catechisme.

the Lorde thy God. In it shalt thou do no maner of woorkes, thou, and thy sonne & thy daughter, thy man seruaunt, and thy mayde seruaunte, thy Cattell, and the straunger that is with in thy gates: for in syxe dayes the Lorde made heauen and earth, the Sea, and al that in them is, and rested the seuenth daye.

Wherfore the Lorde blessed the seuenth daye, and halowed it.

v. Honour thy father and thy mother, that thy dayes maye be long in the land which the Lord thy God geueth thee.

vi. Thou shalt do no murther.

vii. Thou shalt not commit adultery.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witnes agaynst thy neighbour.

x.

x. Thou

x. Thou

The Catechisme.

x. Thou shalt not coueyte thy neighbours house, thou shalt not coueite thy neighbours wife, nor hys seruante, nor hys mayde, nor hys ore, nor hys asse, nor any thyng that is hys.

Question.

What doest thou chiefly learne by these commaundementes?

Answer.

I learne two thynges. My duety towards God, and my duety towards my neyghbour.

Question.

What is thy duety towards God.

Answer.

My duety towards God is, to beleue in hym, to feare hym, and to loue him with all my heart; with all my mynde, with all my
soule

The Cathechisme.

soule, and with all my strength.
To worshyppe hym. To geue
him thanks. To put my whole
truste in hym. To call vpon him.
To honour hys holy name and
hys worde, and to serue him tru-
ly all the dayes of my lyfe.

Question.

What is thy duety towarde
thy neyghbour?

Answer.

My duety towarde my neigh-
boure is, to loue him as my selfe.
And to do to al men as I would
they shulde do vnto me. To loue,
honoure and succoure my father
and mother. To honour and o-
bey the kyng and his ministers.
To submitte my selfe to all my
gouernours, teachers, spiritual
Pastoures and Maisters. To
ordze my selfe to wylve and reue-

a. b.

rent-

The Catechisme.

rently to al my betters. To hurt
no body by worde nor dede. To
be true and iuste in all my dea-
lyng: To beare no malyce nor
hatred in my heart. To kepe my
handes from pickynge and stea-
lynge, and my tongue from euyl
speakynge, lyng and flaunde-
ryng. To kepe my body in tem-
peraunce, sobernes, and chasty-
ty. Not to couet nor desyre other
mens goodnes. But learne and
labour truly to get myne owne
lyuyng, and to do my ductye in
that state of lyfe, vnto the whych
it shall please God to call me.

Question.

My good chylde knowe thys,
that thou arte not hable to do
these thynges of thy selfe, nor to
walke in the commaundemētes
of God, and to serue hym wyth-
out

The Cathechisme.

out hys speciall grace, whyche thou must learne at all tymes to call for by diligēt praier. Let me heare therfore yf thou canst saye the Lordes prayer.

Answer.

Our father whiche arte in heauen hallowed be thy name. Thy kyngdome come. Thy wyl be done in earth as it is in heauen. Geue vs this day our dayly bread. And forgive vs our trespasses, as we forgive thē that trespass agaynst vs. And leade vs not into temptation. But deliuer vs from euill. Amen.

Question.

What desirest thou of God in thys prayer?

Answer.

I desyre my Lord God our heauenly

The Catechisme.

uenly father, who is the geuer of
all goodnes, to sende hys grace
vnto me and to all people, that
we may worship him, serue him,
and obey hym, as we oughte to
doe. And I praye vnto God,
that he wyll sende vs all thinges
that be nedefull both for our sou-
les and bodyes. And that he wil
be mercyfull vnto vs, and for-
geue vs our synnes: and that it
wyll please hym to saue and de-
fende vs in all daungers gostlye
and bodelye. And that he wyll
kepe vs from all synne and wic-
kednes, and from oure ghostlye
enemye, and from euerlastyng
death. And thys I trust he wyll
do of his mercy and goodnes,
through our Lorde Je-
su Christe. And ther-
fore I say Amen.
So be it.

Graces.

Graces to be sayde before
dynner and supper.

¶ Grace before dynner.

The eyes of all thynges do
loke vp and truste in thee,
O Lorde, thou geuest the
meate in due season. Thou doest
open thyne hand and fyllest with
thy blessinge euerye lyuynge
thyng. Good Lord blesse vs & al
thy gyftes, whiche we receyue of
thy bounteous liberalite, tho-
rough Christ our Lorde. Amen.

¶ The kynge of eternall glorie
make vs partakers of thy hea-
uenlye table. Amen.

¶ God is charitie, and he that
dwelleth in charitie dwelleth in
God, and God in hym. God
graunte vs all to dwell in hym.
Amen.

¶ Grace after dynner.

The

Graces.

THe God of peace and loue
vouchsafe alwaye to dwell
with vs, and thou Lorde
haue mercye vpon vs. Glorye,
honour and prayse be to thee, O
God, whiche hast fedde vs from
our tender age, and geuest suste-
naunce to euery lyuyng thyng,
replenyshe our heartes with ioy
and gladnes, that we alwaye
hauynge sufficient may be ryche
and plentifull in all good wor-
kes, throughe oure Lorde Iesu
Christe. Amen.

Grace after supper.

Blessed is God in all hys
gyftes. And holy in al hys
worke. Oure helpe is in
the name of the Lord, who hath
made bothe heauen and earthe.
Blessed be y name of our Lorde.
From hence forth worlde with-
out

Graces.

out ende.

Most mighty Lorde & merciful father, we yelde thee hearty thākes for our bodely sustenance, requiringe also most intierlye thy gracious goodnes, so to feede vs with the fode of thy heauēlye grace, & we may worthelelye glorifye thy holy name in thys lyfe, and after be partakers of the lyfe everlasting, throughe our Lorde Iesus Christ. Amen.

Lorde saue thy Churche, our kynge and Realme, and sende vs peace in Christe. Amen.

Another grace befoze meate.

At the begynnynge of thys refection, let vs reuerentlye, and earnestlye call to oure remembraunce the holpe scripture which sayeth: whether 1. Cor. 10.
we eate or drinke, or what soeuer
we

Graces.

we doe elles, let vs doe it to the
laude and prayse of God.

Answer.

Laude, prayse, and gloze be
vnto God nowe and ener-
more. So be it.

¶ Thanks after meate.

As almusche as you haue
well refreshed your bodi-
es, remembre the lamenta-
ble afflictions & miseries of many
thousandes of your neyghbours
and brethren in Christ visited by
the hand of God, some wth mortal
plages & diseases, some with im-
prisonment, some with extreme
pouertye and necessitie, that ey-
ther they can not, or they haue
not to fede on as you haue done.
Remembre therfore howe muche
and howe depely, ye are bounde
to the goodnes of almighty God

Graces.

for youre health, wealth, tyber-
tye, and manye other hys bene-
fites geuen vnto you.

Answer.

Prayle and thanks be to God
nowe and alwayes, for these
and al other his gracious gi-
tes, of hys goodnesse, to mercy-
fullye, louynglye and aboun-
dantly shewed vnto vs. Ame.
Grace before supper.

Ihusse whiche at hys laste
supper, prompled his body
to be crucified, and his pre-
cious bloude to be shedde for our
sinnes, bleste vs and our supper,
Amen.

Thanks after dinner or supper

A ye whom God hath here
refreshed in his sufficient re-
past, remembre your poore
and needy brethren, of the which

b.i.

some

Graces.

Some ley in y^e greatest soze speke,
naked, and colde, some be hun-
grye and soe dyre, that they
would be glad of y^e least draught
of your dyncke, and of the smal-
lest parynge of youre bzead, they
be youre owne fleashe and bze-
thren in Christ, bought as deere-
ly with hys precious bloude as
ye were, but yet our Lorde hath
dealte moore easelye wth you
thē wth thē, and moore sharply
wth them, thē wth you, releue
them therefore to youre power,
and geue to God all glorie, ho-
nour and prayse for ever and e-
uer. Amen.

Grace before dynner.

All that is and shall be set vpon the borde
Be that same sanctified by the Lordes wyrd.

Our father whiche art. &c.

Thanks after dynner.

We geue the thanks, O father almyghtye.
For thy graces and benefites manyfolde,
whiche

Graces.

Whiche thou hast powred on vs abondantly;
Of thy tender kyndnes that can not be tolde
Graunte vs thy sonnes, that we may be bolde
For Christ Iesus sake to com to þe swete dynner
Where nether shal be hungre, thys nor cold
But all toy and myrrour for ever and ever. Amen.

Grace before supper.

He that is kyng of gloyre, & Lorde ouer all
Whyng vs to the supper, of the lyfe eternall.

Our father whiche art &c.

Thanks after supper.

O Lamb of God, Christ which takest away
The synnes of the world, & clearest althing
We giue thanks, that vs synners this daye
Hast saued vs, kept vs, and given vs fedynge
Graunte vs we beseeche the, at our endynge
Cleane remission, and that in payre loue
We maye departe hence, ful of thy blessinge
And rest in Abrahams bosome aboue. Amen.

Grace before meate.

Pray we to God the almyghty Lorde.
That sendeth fode to beastes and men
To send his blessinge on this herbe
To fede vs nowe and ever. Amen.

Thanks after meate.

Blessed be the father restles all
Who hath fed vs with his moste all bread
Beseeching hym by the waye to fede the soule
And graunt vs his kyngdome whā we be dead.

b. li,

Before

A preparatiue

Before thou Praye.

If thou examine thyne owne
conscience with what kinde
of temptacio or synne thou
art most encombred wythall, &
praye earnestlye vnto God for
remedyes therfore. A kynge of
hym all thynges nedefull bothe
for soule and body, priuately for
thyne owne selfe, & thy famylie,
and generally for all the Christe
cōgregaciō. If any of you lacke
wisdom (that is, anye gyfte of
grace) let hym aske of God whi-
ch geueth to al men indifferent-
lye, and casteth no man in the
teethe, & it shalbe geuen him. &c.
ii. Secondlye, vps considera-
cion of thyn owne lacke, and the
comon lacke of the cōgregacion,
Remember that God commaun-
deth the by praier to cal vps him
for

Vnto prayer.

for remedy, aide, & helpe, saying,
Aske, seke, knocke, watche and
praye, call vpon me (saith God)
in the daye of tribulacion.

Math. 7.

Mark. 13.

Psal. 50.

Thirdly, consider y God doeth
not only commaunde thee to pray
but also promisseth graciously to
heare and graunt all thyn honest
lesfull and Godly requestes and
petitions, sayinge: Aske, and ye
shall haue, knocke and it shall be
opened vnto you. Euerye one y
asketh, hath. &c. Call vpon me
(saith God) in the day of trouble
and I wyll deliuer thee.

iiij.

Math. 7.

Psal. 50.

Fourthly, thou must stedfastly
beleauie Goddes promises, and
trust vndoubtedly, that both he
can & will persour me the. Aske
in faith, (saith Sainet James)
nothing doubtinge, for why shal
dest thou doute sayinge that the

iii.

Iames. 1.

b.iii.

holy

A preparatiue

holy scripture testifieth of God,
that he is faithful, iust, and true
in al his wordes and promyses,
Psalm 145. saying. The Lorde is faithful in
all his wordes. He will euer be
Psalm 117. myndfull of his couenaunt. The
trithe of the Lorde endureth for
euer.

- b. Firstly, thou must aske of God al
thy petitions & requestes for his
mercy and truth sake, for Christ
Jesus sake & in hys blessed and
holye name. Saue me O God
(sayth David) for thy names
Psalm 54. sake. No man cometh vnto y^e fa-
ther but by me (saith Christ). We
John 14. rely verely I say vnto you, what
John 15. soeuer you shal aske the father in
my name, he will geue it you.
Marke, y^e he saith, in my name.
hi. Sixtly, thou must aske al bo-
delpe, worldlye and corruptible
thinges

Vnto prayer.

things pertepning to this tran-
scorpe lyfe, as bodelye health,
wealthe, strengthe, beawtie, ho-
nor, landes, riches, offices, pro-
mociōs, and suche like. All such
things (I saye) thou must ever
aske of God with these conditi-
ons. If it be thy will O Lorde,
yf it stand with thyn honor and
glorie: Yf it be for my soules
health, profit and commoditie,
yf not, thy will be done and not
myne. All these things your hea-
uently father knoweth what you
haue nede of before ye ask of him.
With this cōdicion praid Christ Math. 6.
sayng: father, yf it be possible, let
this cuppe passe from me: Neuer-
theless, not as I wil, but as thou
wilt. &c. With lyke condicion 2. Reg. 15.
prayed Dauid for his returne in
his exile.

b. iiii. Seuely

A preparatiue.

biij. Seuently, y must apoint God
no certen time of graunting thy
requestes, but utterly comytte
that to his Godly will and plea-
sure, whiche knoweth best what
time of graunting thy requestes
is most commodious and profi-
table for thee. Hereof thou hast a
goodly example in Judith.

Judith. 8.

iiij. Finally, thou must in any wise
take hede whan thou prayest,
that thou be in lone and charitie
with all men, oz elles at these a-
foresayde thynges profittes no-
thing at al. For like as a Surge-
on ca not heale perfectly a wounde
so long as any Iron remaineth
in it: Euen so can not prayer pro-
fite so longe as the mynde is can-
cered & defyled with gyle, fraude,
disceate, rancor, hatred, malice,
& suche other like wretchednes.

A simili-
tude.

As. i. b. 2. 1.

for

Vnto prayer.

for brotherly reconciliation must
vedes go before prayer. As christ
sayeth: If thou offrest thy gyfte Math. 5.
at the aultare; and ther remem-
berest þ. thy brother hath onght
against thee, leaue ther thine of-
fringe before the aultare, and go
thy waye fyrste, and be reconcy-
led to thy brother; and the come
and offer thy gyft.

Prepare thy selfe therefore to
prayer wth þ eight aforesayd con-
sideracions, & beinge adourned
and garnished wth faith, hope,
charitye, mekenesse, sobernesse,
equitye, pitye and godlynes, go
to in Christes name and praye
vnto God wth all diligence.

And that thy prayer maye be
more effectiuous let it be ioyned
alwayes wth seuerate fasting
& charitable almes to thy nedy

A preparatiue

Tobi. 12. neyghbour according to þe Godly
councel of the good man To
bpe. Prayer is good with fa-
stynge and almes.

And in thy faythfull prayers re-
membere Thomas Cottesforde
þe preparer of this preparatiue.

Summa.

1 Thou hast nede.

2 God commaundes thee.

3 Of Gods promises.

4 pray in faith of Gods
promise.

5 Aske all thyng in
Christes name.

6 Aske worldly & tem-
porall thynges conde-
tionally.

7 Appoint God no time
but abide his pleasure.

8 In anye wyle pray wth
Charitie.

Aske

unto prayer.

¶ All the thynges pertey-
nyng to thy saluation,
remission of synne and
lyfe everlasting wouth
out condicion.

¶ For these hath God certainly Psal. 87.
promised to al the þ with a true
faythefull and obedyent hearte
doeth come vnto hym in earnest
and continuall prayer.

A prayer conteyninge in it all
the aforesayd preparatiue.
unto prayer.

O Graciouse Lord and most
mercifull father whiche
hast frō the begynninge of myne
age hitherto deliuered me from
innumerable perilles and dan-
gers bothe of soule and bodye. I
most hertely thanke thee. And
yet forasmuche as I fele in my
selfe so manye faulter and im-
per-

A prayer.

perfections such readines to euil,
a luche slowwardenes & slacknes
to doe good, I quake and trem-
ble for feare of thy searce wrath
and strapte iugement. But whā
I consider with my selfe, that þ
commandest me by prayer to
crave of thee al thynges necessa-
ry for soule & body, I conceiue a
litle hoope of recoveraye of that
that I stande in neede of. And to tell
you the truth it fully comforteth
me and maketh me not a lytle
forgetfull whan I remembre that
not only thou O father, comma-
dest me to pray, but also of thyne
exceeding great mercie promiset
graciously to heare my lamen-
table suyte, and mercifully to
grauante to me my lawfull and
needfull requyres. And my faith,
confidence and sure trust is, that
thou

A prayer

thou arte true and hift in all thy
woordes and promifes, and both
can and wilt performe them, &
graunt me myn honeft peticionis.
Now be it for all that, I will not
prefume to afke the in myn own
name, neither for myne own me-
rite or deferving, but for Chrift
Iefus fake, and in his blessed &
holy name, & for thy mercye and
truthes fake. But touchinge all
thofe thynges, that pertaine to
this my corruptible body & tra-
fitory lyfe, I humbly befeche thy
fatherly goodnes to graunt me
them fo far forth as they agre vn-
to thy holy will, pleasure, hono-
r, and glozy, and to my moſte ſur-
theraunce profit and commodi-
tie. Neuertheleſſe I befeche the
good Lorde, graunte me them,
not at ſuche tyme as I ſhallye to
be

A prayer.

be best. But at such tyme as shal
be sene most mete to thy Godlye
maiestie, vnto whose tuicion I
fully and wholly committe both
me and all myne. More ouer,
seynge that thou regardest no
prayer onlesse it be done in loue
and charitie, I humbly beseeche
thy gracious goodnes, that I
maye alwaye praye in charitye,
receaue my petitiones and reques-
tes in Charitie, vse all thy gra-
cious giftes & benefites in cha-
ritie, and lead al my whole lyfe
and conuersacion in Charitye.
And finally I hertely pray thee,
that I maye dayly through the
assistance of thy holy spirite more
and more mortifye al my carnal
desires & filthy affeccions. And
bouchesaie to prosper bothe me
and myne, and all the Christen
com

A prayer.

congregation in all oure honest
and godly affaires: increase also
thy gracious giftes in vs, and
confirm vs & establishe vs so
in grace, that we maye go for-
warde in al goodnes, graunt this
most mercyfull father for Iesus
Christes sake our onely media-
tour and aduocate. So be it.

At thyn vpriſing in the morn-
nyng, ſaye.

Enter into this daye, to do
all thinges, In the name of
the father, and of the Son,
and of the holy gost. So be it.

Adde this prayer followinge.

After due examination of
my former life, with an hu-
ble and contrite heart with
a sorrowfull and repentant spirite
I ſue vnto thee moſte mercyfull
father, beſeching thee of mercy &
forgiue

A prayer.

forgeuenes of al myne offences,
whiche in thys nyght, or at any
tyme heretofore I haue comit-
ted against thy godly wil & plea-
sure, by any maner of vncleannes
of soule or body, that I haue fal-
len into by the illusion of the de-
uell or els by frailtye of myne
owne fleashe, trespassing against
thy godly maiestye, other in
thought, cōsent, delectaciō, woꝝ-
de or dede. And I moste hartely
thāke thee y thou hast vouchsafe
to preserve me thys nyght from
sodeyne death & al other mische-
f, that any person, man or woman
hath ben stricken with all by thy
pettyllis & suffer aūce, knowing
of a surtie, that the selfe same or
suche like, had woꝝthely light on
my head also, haddest not thou
defended me and preserved me.
And

A prayer.

And now I beseeche thee blessed
father, that thou wilt vouchesafe
to haue a mercifull Eye vnto me
this daye, suppozte me & susteyne
me, beare me vp and saue me,
that I fall not into the daunger
of thy displeasure through brea-
king of thy commaundementes.
Geue me grace to walke warily
amonge the innumerable snares
of our mortal enemyes the deuill,
the worlde and the fleshe, and in
all thinges to be circumspect and
prudent, and diligently to consi-
der before hande, what I shall
speake, and what I shall go a-
bout to do, that all my whole life,
thoughtes, wordes, and workes
maye so be ordered, that in all
myn interpryses, thyne honoz,
laude and glozve, the edespenge
of myn owne soule in vertue, and
c.i. the

A prayer.

the profite of my christen brethren may be only sought for and intended, throughe the gracious meditation of Iesus Christ our Lord & only aduocate. So be it.

Goinge to thy rest, saye.

I laye me downe to rest, in the name of the father, and of the Sonne, and of the holy gost, So be it.

Adde this prayer folowynge.

Most gracious Lord and mercifull father, I thy synfull creature and most unworthy childe, prostrate in my hart before thin highe maiestye, most hūbly beseeche thee of mercy and forgiuenes of all my Synne and iniquitye, that I haue this day comitted against thee. Yea, and euer sith þ tyme that I was cōceined in my mothers wombe, vnto

A prayer.

unto this present instate, and specially in this &c. (Here cal to thy remembraunce what heynouse offence thou hast committed that chesely grudgeth thy conscience. And most hartely I thanke thee, that thou hast preserved me hether to from all suche offences, as I haue not fallen in, and where into any other persone throughe his owne fault, and thy sufferance hath fallen into, the which I also without doubt shoulde haue fallen, haddest not thou with thy grace prevented me, saued me, supported me, and susteyned me. That I haue fallē many wayes, my great fault and blame it is, for the whiche in moste humble wise I aske mercy and forgiveness of the. That thou hast preserved me, thy great goodnes, mer-

A prayer.

ep and grace it is, for the whyche
with al myn hart I thanke thee.
And now I beseeche the moste
mercyfull father, that thou wilt
no more be angry with me, ne-
ther henceforth forsake me, but
that thou wilt continually not
only assiste, fortifie and strength
me againste the assaultes of the
deuill, but also be my succoure
and defence in this night and al-
wayes to my liues ende against
all synne and iniquitie. And that
thou wilt bouchsafe also of thy a-
boudaunt bountefulnes, (yf it be
thy will) to refreshe my bzittell
body so with conueniente rest
this night, that I may the more
redely, freshlye & promptly with
all diligence serue the to morrow
according to that state that thou
haste set me in & called me vnto,
so

A prayer.

so that al my lyfe may please thee,
and thzough thy assistance be so
ordzed and gouerned, that after
this bayne and transitoz y lyfe. I
maye attayn the lyfe euerlasting
Throughe Iesus Chryste our
Lorde. So be it.

A prayer for the moynynge.

Mercyfull Lord God hea
uenly father, I reder most
hyghe Laudes, praise, and
thankes vnto thee, that thou hast
preserued me both at thys night
and all the tyme and dayes of my
lyfe hytherto vnder thy protec-
tion, and hast suffered me to lyue
vntyl this present houre: And I
besech p hartily, thou wylt vouch
safe to receaue me thys daye, and
the residue of my whole lyfe from
hence forth vnto thy tuicyon, ru-
lynge and gouernynge me w yth
thy

A prayer.

thy holy spiryte that all maner of
darkenesse of my selfe, inkydely-
tye, and carnall lustes and affec-
tions may be vtterly chased, and
dryuen out of my harte, and that
I maye be iustified and saued
both body and soule, thzoughe a
ryghte and perfyte saythe, and so
walke in the lyghte of thy moſte
Godlye treuthe, to thy glorie and
praise, and to the profyte and for-
draunce of my neyghbour thzough
Jesus Christ our Lorde and sa-
uour Amen.

A prayer to be sayde at nyght
goinge to bedde.

O Mercyfull Lorde God, hea-
uenlye father, whether we
ſleepe oz wake, lyue oz dye,
we are alwayes thyne. Wherefore
I beſeeche the hartely, that thou
wylt vouchſafe to take care and
charge

A prayer.

charge of me, & not to suffer me
to peryshe in the woorkes of darke
nesse, but to kyndle the lyght of
thy countenaunce in my harte,
that thy Godly knowledge may
dayly increase in me, through a
ryght and pure sayth, and that I
may alwaies be founde to walke
and lyue after thy wyll and plea-
sure, through Iesus Christ oure
Lorde and saupoure. Amen.

CAn order of priuate prayer for
Morning and Euening every
daye in the weeke, and so
through out the whole
yeare.

AT the begynnyng of Morning
and Eueninge priuate prayer,
thou shalt dayly read, meditate,
waite and depely consider one of these
sentences of holy Scripture that fol-
lowe. And than from the bottome of
thy heart adde the confessyon of thy
synnes and the prayer folowinge.

Sentences of holy scripture.

Sentences of

Ezech. 18.

If the vngodly wil turne away
from al his synnes that he hath
done, and kepe al my commaun-
dementes and do the thing that
is equall and right, doubtles he
shall liue and not dye. As for all
his synnes that he dyd before,
they shall not be thought vpon:
but in his righteousness that he
hath done, he shall liue. For I haue
no pleasure in the death of a syn-
ner, saith the Lorde God, but ra-
ther that he conuert and liue.

Wherefore be conuerted, and
turne you cleane fro all your wic-
kednes, so shall ther no synne do
you harme.

zech. 1.

Turne you vnto me, saith the
Lorde of hostes, and I will
turne me vnto you.

Luke. 13.

Excepte ye repente, ye shall all
perishe (saith Christ.)

There

There shall be ioye in the presence of the angelles of God, ouer one synner that repenteth. Luke. 15.

Amend your lyues, for the kingdome of God is at hand. Math. 3.

A sorrowful spirite is a sacrifice to God: despise not O God, humble and contrite heartes. Psal. 51.

Let the vngodly man forsake his owne wayes, & the vnrigh- teous his owne imaginacions, and turne agayn vnto the Lord, so shall he be mercyfull vnto him and to our God, for he is redy to forgive. Esay. 57.

Turne you vnto me (sayth the Lord) with all your herthes, with fasting, weping and mourning. Rent your herthes, and not your clothes. Turne you vnto the Lord your God, for he is gracious and mercyfull, longe suffering,

ringe, and of great compassion,
and redy to pardon wickednes.

Eccle. 5.

Make no tarieng to turne
vnto the Lorde, and put not of
from daye to daye: for sodenlye
shal his wozath come, and in tyme
of vengeāce he shal destrope the.

Psal. 85.
Iere. 31.

Turne vs, O God our saui-
our, and let thyn anger cease frō
vs. Conuert thou me and I shal
be conuerted, for thou arte my
Lorde God.

1. Ioh. 1.

If we knowledg our synnes,
God is faithfull and iust to for-
geue vs our synnes, and to clense
vs from all vnrighteousnes.

A confession of synnes.

A mightye and most mercy-
ful father, I haue erred and
strayed frō thy wayes, like
a lost sheape, I haue followed to
muche the deuises and desyres of
myn

myne owne hart. I haue offended
against thy holy lawes. I haue
left vndone those thinges whych
I ought to haue done, and I
haue done those thinges, whiche
I ought not to haue done, & there
is no health in me: But thou, O
Lorde, haue mercy vpon me mi-
serable offender, spare thou me,
O God, whiche confesse my faul-
tes, restore thou me that am pe-
nitent, according to thy promes-
ses declared vnto mankinde, in
Christ Iesu our Lorde. And
graunt, O most mercysful father
for his sake, that I may hereaf-
ter liue a Godly, righteous and
sober life, to the glory of thy holy
name. Amen.

Adde to this confession this Prayer.

A Almighty God, the father
of our Lord Iesus Christ,
whiche

whiche desyreth not the death
of a synner, but rather that he
maye turne from his wickednes
and liue: and hast geuen power
& comaundemēt to thy ministers,
to declare and pronounce to the
people being penitent, the abso-
lucion and remission of their syn-
nes, and pardonest & absoluest
all them whiche truly repent, &
vnfaynedly beleue thy holy Gos-
pell. I beseeche thee to graunt me
true repentaunce and thy holy
spirite, that those thinges maye
please the, whiche I do at this
present, and that the rest of my
lyfe hereafter, may be pure and
holy, So that at the last I maye
come to thy eternall Ioye, Tho-
roughe Iesus Christ our Lord.
Amen.

The begynnyng of
Mornynge prayer.

Mornyng prayer for Sonday.



Our father which art
in heauen, halowed
be thy name. Thy
kyngdome come.
Thy wyll be done
in earth as it is in heauen. Giue
vs thys daye oure daylye bread.
And forgeue vs oure trespasses,
as we forgiue thē that trespassse
agaynst vs. And lead vs not in-
to temptacion. But delyuer vs
from euyll. Amen.

¶ Then saye.

○ Lord open thou my lippes.
And my mouth shal shewe
forth thy prayse.

○ God make spede to helpe me.
○ Lorde make hast to saue me.
Glorie be the father, and to the
sonne, and to the holye ghost:
As it was in the begynnyng, is
nowe, and euer shalbe, worlde

B.i.

with

The mornyng prayer
withouth ende. Amen.

Chaple we the Lorde.
Venite.

Psalm. 95.

Come, let vs synge vnto
the Lorde: let vs hearte-
ly reioyce in the strength
of our saluacion.

Let vs come before his presence
with thankesgeuyng: and
shewe our selfe glad in hym
with Psalmes.

For the Lorde is a greate God:
and a great kynge aboue all
Goddess.

In his hande are all the corners
of the yearth: and the strength
of the hylles is his also.

The sea is hys, and he made it:
and his handes prepared the
drye lande.

Come, let vs worship and fall
downe: and knele before the
Lorde

For Sondaye.

Lord our maker.

For he is (the Lord) our God:
and we are the people of hys
pasture, and the shepe of hys
handes.

To day if ye wil heare his voice,
harden not your heartes: as
in the prouocation, and as in
the daye of temptation in the
wyldernesse.

When your fathers tempted me:
proued me, and saw my woꝝ-
kes.

For tie yeaeres longe was I gre-
ued wyth this generation,
and sayde: it is a people that
do erre in their heartes, foꝝ
they haue not knowen my
wayes.

Unto whome I swaie in my
woꝝath: that they shoulde not
entre into my teste.

B.ii.

Glo.

The mornynge prayer

Glorie be to the father, and to
the sonne, and to the holye
gost.

As it was in the begynnynge, is
nowe, and euer shalbe: world
without ende. Amen.

Beatus vir.

Psalme. i.

Blessed is that man that hath
not walcked in the coun-
saile of the vngodly: Nor
stande in the waye of synners,
and hath not syt in the seate of
the scoornefull.

But hys delyght is in the lawe
of the Lorde: And in hys lawe
wyl exercise hym selfe daye
and nyght.

And he shalbe lyke a tree plan-
ted by the water syde: That
wyl brynge forth hys fruite in
due season.

Hys lease also shall not wyther:
And

For Sondaye.

And loke what soeuer he doeth
it shal prosper.

As for the vngodlye, it is not so
with them: But they are lyke
the chaffe, whiche the wynde
scattereth away (from the face
of the earth.)

Therefore the vngodly shal not be
able to stande in þe iudgement:

Neither the sinners in the con-
gregacion of the ryghteous.

But the Lord knoweth the way
of the ryghteous: And the way
of the vngodlye shal perishe.

Domine quid multiplicati.

Lorde howe are they increa-
sed that trouble me? *Psalm. 3.*
Howe manye are they that rise a-
gainst me.

Whan ye one there be that save of
my soule, there is no helpe for
hym in (hys) God.

B.iii.

But

The mornynge prayer

But thou, O Lorde, arte my defender: Thou arte my worshyppe, and the lyfter vp of my head.

I dyd call vpon the Lorde with my voyce: And he hearde me out of hys holye byll.

I layde me downe and slepte: and rose vp agayne for the Lorde sustayned me.

I wyll not be afrayed for tenne thousande of people: That haue set them selfe agaynste me rounde aboute.

Up Lorde and helpe me, O my God: For thou smyttest all mynes enemyes vpon the cheeke bone, thou haste broken the teath of the vngodlye.

Saluacion belongeth vnto the Lorde: And thy blessinge is vpon the people.

The

For Sondaye .

The fourthe Psalm.

Cum inuocarem.

Hear me when I call, O
God of my righteousness: Psalm. 4
Thou hast sette me at li-
bertye when I was in trou-
ble, haue mercy vpon me, and
herken vnto my prayer.

O ye sonnes of men howe longe
will ye blaspheme myne ho-
noure : and haue suche plea-
sure in vanite, and seke after
leasynge.

Knowe this also, that the Lorde
hathe chosen to hymselfe the
man that is godly : when I
call vpon the Lorde, he will
heare me.

Stande in awe, and synne not:
comen wyth youre owne
hearte, and in your chamber,
and be still.

B. iiii.

Offer

The. mornynge prayer

Offer the sacryfyce of ryghteous-
nes: and put youre truste in
the Lorde.

There be manye that wyll saye:
who wyll shewe vs anye
good.

Lorde lyfte thou vp: the lyght of
thy countenaunce vpon vs.

Thou haste put gladnes in my
heart: sence the tyme that
their corne and wyne (and
oyle) increased.

I wil lay me downe in peace, and
take my reste: for it is thou
Lorde onely, that makest me
dwell in safetie.

Glorie be to the father, and to
the sonne, and to the holye
ghoste.

As it was in the begynnynge, is
nowe and euer shalbe worlde
without ende. Amen.

The

For Sondaye.

The fyrst lesson out of
Exodus. 20.

R Emembze that thou kepe
holye the Sabbath daye. Exod. 20.

Syre dayes thou shalt
laboure and doe all that thou hast
to doe. But the seventh daye is
the Sabbath of the Lorde thy
God, in it shalt thou doe no ma-
ner of worke, thou and thy sonne
and thy daughter, thy man ser-
uaunt, and thy mayde seruaunt,
thy cattell, and the straunger
that is within thy gates, for in
syre dayes the Lorde made hea-
uen and earth, the sea, and all
that in them is, and rested the
seventh day. Wherefore, the Lord
blessed the seventh daye and ha-
lowed it.

Thus endeth the first lesson ta-
ken out of the twentye Chap-
ter of Exodus.

B. v.

Te

The mornyng prayer

Te deum Laudamus.



W e praise thee, O God,
we knowledg thee
to be the Lorde.

All the yearth doeth
worship thee the father euer-
lastyng.

To thee all Angels cry aloude,
the heauens and all the po-
wers therein.

To thee Cherubin and Sera-
phin, continually do crye.

Holy, Holy, Holy, Lorde God of
Sabaoth.

Heauen and yearth are full of
the Maiestye of thy glorie.

The gloriouse companie of the
Apostles prayse thee.

The goodly felowshyppe of the
Prophetes prayse thee.

The noble armie of Martirs,
prayse thee.

The

For Sunday.

The holy church, throughout
all the world doeth know=
ledge thee.

The father of an infinite maie=
sty.

Thy honourable, true, and one=
ly sonne.

Also the holye ghost the com=
forter.

Thou arte the kyng of glory, O
Christe:

Thou art the everlastinge sonne
of the father.

When thou tokes'te vpon thee to
delyuer man: thou dyddest
not abhorre the vyrgins
wombe.

When thou haddest ouercome
the sharpenes of deathe: thou
dyddest open the kyngedome
of heauen to al beleuers.

Thou syttest on the ryght hande
of

The mornyng prayer.

of God: in the glozy of the fa-
ther.

We beleue that thou shalte come
to be oure iudge.

We therfore praye thee, helpe thy
seruauntes: whom thou hast
redemed with thy precious
bloude.

Make them to be numbred with
thy sauntes: in glozye euer-
lastyng.

O Lorde saue thy people: and
bless thyne heritage.

Gouerne them and lyfte them
vp for euer.

Day by daye we magnifye thee.
And we wurshyppe thy name
euer woꝛlde without ende.

Trouchesafe, O Lord, to kepe vs
this daye without synne.

O Lorde haue mercye vpon vs:
haue mercye vpon vs.

For Sondaye.

O Lorde, let thy mercye lyghten
vpon vs: as oure truste is in
thee.

O Lorde, in thee haue I trusted
let me neuer be confounded.

¶ This Canticle.

Benedicite.

Al ye woꝝkes of the Lord,
blesse ye the Lorde: praise
hym and magnifie hym
foꝝ euer.

O ye aungels of the Lord, blesse
ye the Lorde: Praise ye hym
and magnifie hym foꝝ euer.

O ye heauens, blesse ye the Lord:
Praise hym and magnifie
hym foꝝ euer.

O ye waters that be aboue the
firmamēt, blesse ye the Lorde:
Praise hym and magnifie
hym foꝝ euer.

¶ All

The mornynge prayer

O all ye powers of the Lorde,
blesse ye the Lorde: Praise
hym and magnifye hym for
euer.

O ye Sunne and Moone, blesse
ye the Lorde: Praise hym
and magnifie hym for euer.

O ye starres of heauen, blesse ye
the Lorde: Praise hym and
magnifie hym for euer.

O ye shoures and dewe, blesse
ye the Lorde: Praise hym and
magnifie hym for euer.

O ye wyndes of God, blesse ye
the Lorde: Praise hym and
magnifie hym for euer.

O ye fyre and heate, blesse ye the
Lorde: Praise hym and mag-
nifie hym for euer.

O ye Wynter and Sommer,
blesse ye the Lorde: Praise
him & magnifie him for euer.

O ye

For Sondaye.

O ye Dewes & Frostes, blesse ye
the Lorde: Praise hym and
magnifye hym for euer.

O ye frost and colde, blesse ye the
Lord: Praise hym and mag-
nifie hym for euer.

O ye Yse and Snowe, blesse ye
the Lorde: Praise hym and
magnifie hym for euer.

O ye nightes and daies, blesse ye
the Lorde: praise hym, and
magnifye hym for euer.

O ye lyght and darkenes, blesse
ye the Lord: Praise hym and
magnifye hym for euer.

O ye Lyghtnynges and Clou-
des, blesse ye the Lorde:
Praise hym and magnifye
hym for euer.

O let the Earth blesse the Lord:
Yea, let it Praise hym and
magnifye hym for euer.

Q

The mornyng prayer

O ye Mountaynes and Hylles,
blesse ye the Lorde : Prayse
hym and magnifye hym for e-
uer.

O al ye Grene thinges vpon the
earthe, blesse ye the Lorde:
Prayse hym and magnifye
hym for euer.

O ye Welles blesse ye the Lorde:
Praise him and magnifie him
for euer.

O ye Sees and Floudes, blesse
ye the Lorde: Prayse him and
magnifye hym for euer.

O ye Whales and all that moue
in the waters, blesse ye the
Lord: Prayse him and mag-
nifye hym for euer.

O all ye foules of the ayre, blesse
ye the Lord: Prayse him and
magnifye hym for euer.

O all ye beastes and cattayle,
blesse

For Sondaye

blesse ye the Lord: Praise him
and magnifye hym for euer.

O ye chyldren of merne blesse ye
the Lord: Praise hym and
magnifye hym for euer.

O let Israel blesse the Lord:
Praise hym and magnifye
hym for euer.

O ye Priestes of the Lord, blesse
ye the Lord: Praise hym and
magnifye hym for euer.

O ye Seruauntes of the Lord,
blesse ye the Lord: Praise
hym and magnifye hym for e-
uer.

O ye Spirites and Soules of
the ryghteouse, blesse ye the
Lord: Praise hym and
magnifye hym for euer.

O ye holy and humble menne of
heart, blesse ye the Lord:
Praise hym and magnifye
hym

The mornyng prayer

hym for ever.

O Ananias, Azarias, & Misael, blesse ye the Lord: Praise hym and magnifye hym for ever.

Glorie be to the father, and to the sonne, and to the holy ghost.

As it was in the begynnyng, is now, and ever shal be: world without ende. Amen.

The Seconde Lesson taken out of the fyfte Chapter of the Gospel of Saint Mathew.

Math. 5.

When Jesus sawe the people, he wente vp into a mountayne, and when he was set, hys disciples came to hym: And after that he had opened his mouthe, he taught them, saying: Blessed are the poore in spiryte, for

For Sondaye.

for theirs is the kyngedome of
heauen : Blessed are they that
mourne : for they shall receaue
comforte. Blessed are the meke:
for they shall receaue the enheri-
taunce of the earthe. Blessed are
they whiche hunger and thyrste
after ryghteousnes: for they shall
be satisfied. Blessed are the mer-
cyfull: for they shall obtaine mer-
cy. Blessed are the pure in heart:
for they shall see God . Blessed
are the peace makers : for they
shall be called the chyldren of
God. Blessed are they which suf-
fer persecucion for ryghteousnes
sake: for theirs is the kyngdome
of heauen . Blessed are ye, when
men reuyll you , and persecute
you, and shall falsly saye all man-
ner of euyll sayinge against you
for my sake. Reioyse and be glad

The mornyng prayer

Marke. 9.
Luke 13.
Lcui. 3.

for greate is youre rewarde in
heauen. For so persecuted they
the prophetes, whyche were be-
fore you. Ye are the salt of the
earthe. But yf the salt shal be lost
the saltnes, what shall be seaso-
ned there with? It is thene furth
good for nothyng, but to be cast
oute, and to be troden doone of
menne. Ye are the lyghte of the
worlde. A cypre that is set on an
hyll cannot be hydde, neyther do
men lyght a candell, and put it
vnder a bushell, but on a candel-
sticke, and it geueth lyghte vnto
all that are in the house. Let
yours lyght so shyne before men,
that they maye see youre good
workes, and gloryfye youre fa-
ther whyche is in heauen.

¶ Thus endeth the seconde les-
son take out of the fyfte Chapter

of

For Sondaye.

of the gospell of S. Mathewe.

Benedictus.

Blessed be the Lorde God of
Israel: for he hath visyted Luke. i.
and redemed hys people.

And hath raysted a myghtye sal-
uacion for vs: in the house of
hys seruaunte Dauid.

As he spake by the mouth of his
holye prophetes, whiche haue
bene sence the worlde began.

That we shoulde be saued from
our enemyes: And from the
handes of all that hate vs.

To perfourme the mercye pro-
myssed to our forefathers: and
to remembze hys holye coue-
naunte.

To perfourme the othe whiche
he sware to oure forefather
Abraham: that he woulde
geue vs.

C.iii.

That

The mornyng prayer

That we beyng delyuered oute
of the handes of our enemies:
myghte serue hym wythoute
feare.

In holynesse and ryghteousnes
befoze hym; all the dayes of
our lyfe.

And thou chylde shalte be called
the Prophete of the hyghest;
for thou shalte goe before the
face of the Lorde, to prepare
hys wayes.

To geue knowledg of saluaci-
on vnto his people for the re-
mission of theyr synnes.

Through the tender mercye of
oure God: Wherby the daye
sprynge, from an hyghe hath
vysyted vs.

To geue light to them that syt in
darknesse, and in the shadow
of death; and to gypde oure
fete

For Sondaye.

sete into the wayes of peace.
Glorie be to the father, and to
the Sonne, & to the holy gost.
As it was in the begynnynge, is
nowe, and euer shalbe: world
wythout ende. Amen.

Or els thys Psalm.

Iubilate deo.

Be ioyfull in the Lorde, Psal. 100.
(all ye landes:) Serue
the Lorde wyth glad-
nesse, and come before hys pre-
sence with a songe.

Be ye sure that the Lorde he is
God: it is he that hath made
vs, and not we oure selues,
we are hys people and the
shepe of hys pasture.

Goe your waye into hys ga-
tes with thankesgeuyng, and
into his courtes with prayle:
be thankesfull vnto hym, and

C.iiii. speake

The mornynge prayer

Speake good of hys name.
For the Lorde is gracious, hys
mercy is everlastynge: and
hys trueth endureth from ge-
neration to generation.

Glorie be to the father, and to
the sonne, and to the holye
ghost.

As it was in the begynnynge, is
nowe, and etuer shalbe: world
without ende. Amen.

The Crede

Beleue in God the
father almyghtye,
maker of heaue and
earth. And in Iesus
Christe hys onely
sonne our Lorde. Whiche was
conceaued by the holy gost, borne
of the virgin Mary. Suffred
vnder Ponce Pilate, was cru-
cified, deade and buryed, he des-
cended

For Sonday.

ascended into hell. The thyrde day
he rose agayne from the deade.
He ascended into heauen, and
sitteth on the ryght hāde of God
the Father almyghtye. Frome
thence shall he come to iudge the
quycke and the deade. I beleue
in the holy gost; The holy catho-
like Churche. The communi-
on of Sanctes. The forgiuenes
of synnes. The resurreccion of
the body, and the life euerlasting.
Amen.

¶ Then knelynge deu-
uoutly saye.

Let vs Praye.

Lozde haue mercye vpon vs.

Christ haue mercye vpon vs.

Lozde haue mercye vpon vs.

Our father whyche art. &c.

¶ O Lozde shewe thy mercye vpon
vs.

C.v.

And

The mornyng prayer

And graunt vs thy saluacion.

O Lorde saue the Kyng.

And mercyfullye heare vs,
when we call vpon thee.

Indue thy ministers with righte-
teousnesse.

And make thy chosen people
ioyfull.

O Lorde, saue thy people.

And blesse thine inheritance.

Give peace in our tyme O Lord.

Because there is none other
that fyghteth for vs, but on-
lye thou O God.

O God make cleane our hear-
tes within vs.

And take not thyne holye spi-
rite from vs.

¶ Then say the Collect that per-
tayneth vnto that Sondaye, whi-
che Collect also shall serue for the
first Collect all the whole weeke
folowynge.

The

For Sondaye.

The seconde Collect for peace.

O God whiche arte Authour
of peace and loue of con-
corde, in knowledge of
whome standeth oure eternall
lyfe, whose seruyce is perfite fre-
dome, defende vs thy humble
seruauntes, in all assautes of
oure enemyes, that we surelye
trustynge in thy defence, maye
not feare the power of anye ad-
uersaryes: throughe the myghte
of Iesus Christ our Lord. Amen.
For grace.

O Lord our heauenly father,
almighty and euerlastyng
God, whiche haste safelye
broughte vs to the begynnyng
of this daye: Defende vs in the
same with thy myghtye power,
and graunte that this daye we
fall into no synne, neyther runne
into

The mornyng prayer

into anye kynde of daunger: But
that all oure doynges maye be
ordred by thy gouernaunce, to
doe alwayes that is ryghteous
in thy syghte: throughe Iesus
Christ our Lorde. Amen.

The fourth Collect for the Kyng.

OLorde Iesu Christe, moste
hygh, most myghty kyng
of kynges, Lorde of Lordes, the
only ruler of al princes, the very
sonne of God, on whose ryghte
hande syttinge, doest from thy
throne beholde all the dwellers
vpön earth, wyth moste lowlye
heartes we beseeche thee, bounche-
safe with fauourable regarde to
beholde our most gracious soue-
raygne Lorde kyng Edward
the. vi. & so replenishe hym with
the grace of thy holy spirite, that
he may alway incline to thy wyl
and

For Sondaye.

and walke in thy waye . Kepe
hym farre from ignoraunce, but
throughe thy gracious gifte let
prudence and godlye knowlege
alwaye abounde in hys royall
heart. So instructe him o Lord
Jesu, raigning bpō vs in earth:
that his noble grace may alway
obey thy godlye maiestie in feare
and dread, indue him plentiful-
lye with heauenly giftes, graunt
him in health long to liue, heape
glozie and honoure vpon hym,
glad him with the ioye of thy
countenaunce, so strength him
that he maye vainquishe and o-
uercome al his and our foes, and
be dread & feared of all the ene-
mies of this realme, and finally
after thys lyfe that he maye at-
tayne everlastynge ioye and fe-
licitie. Amen.

Here

The mornynge prayer
Here follovveth the Letany.

O God the father of heauen,
haue mercy vpon vs myse-
rable synners.

O God the father of heauen, haue
mercy vpon vs myserable synners.

O God the sonne redemer of the
world, haue mercy vpon vs mi-
serable synners.

O God the sonne redemer of the
worlde haue mercye vpon vs myse-
rable synners.

O God the holy gost proceeding
from the father and the sonne,
haue mercye vpon vs myserable
synners.

O God the holpe gholte proceeding
from the father and the sonne, haue
mercy vpon vs myserable synners.

O holy, blessed and glorioys tri-
nitie, three persons and one
God: haue mercy vpon vs mise-
rable

For Sondaye

Table synners.

O holy, blessed and glorious trinite, three persons and one G O D: haue mercye vpon vs miserable synners.

Remember not Lord our offences, nor the offences of our forefathers, neyther take thou vengeance of our synnes: spare vs good Lorde, spare thy people, whome thou hast redeemed with thy moste precious bloude, and bee not angrie wyth vs for euer.

Spare vs good Lorde.

From all euyl and myschiefe, from synne, from the craftes & assaultes of the deuyl, from thy wrath, and from euerlastyng damnacion.

Good Lorde deliuer vs.

From al blyndnesse of hearte, from pryde, vayne glozpe & hypocri-

The mornyng prayer.

poctryse, from enuye, hatreded
and malpyce, and all vncharita-
blenes.

Good Lorde delpyer vs.
From al fornicacion & all other
deadely synne, and from all the
deceytes of the worlde, & fleshe
and the deuyll.

Good Lorde delpyer vs.
From lyghtenynges and tem-
pestes, from plage, pestilence &
fampyne, from battayle and mur-
ther, and from sodayne death.

Good Lorde delpyer vs.
From al sedicion and prymie con-
spiracie, from the tyranny of the
Bysshope of Rome, and all hys
detestable enozmities, from all
falle doctryne and heresy, from
hardnesse of hearte, & contempte
of thy woorde and commaunde-
ment.

Good Lorde delpyer vs.

By

For Sondaye.

By the misterye of thy holye incarnation, by thy holy Natmitie and Circumcision, by thy Baptisme, fastyng and temptation.

Good Lorde delyuer vs.

By thyne agonye and bloudye sweate, by thy crosse and passion, by thy precious death and burial, by thy glorious resurrection and ascencion, and by the comyng of the holy ghost.

Good Lorde delyuer vs.

In all tyme of oure tribulacion, in all tyme of oure wealth, in the houre of death, and in the daye of iudgement.

Good Lorde delyuer vs.

We synners doe beseeche thee to heare vs (O Lorde God) and that it maye please thee to rule and gouerne thy holye Church vniuersally in the right way.

We beseeche the to heare vs good

D.s. Lorde

The Mornyng praier

Lord.
That it maye please thee to kepe
Edward the sixte thy seruant,
our kyng and gouernour.

we beseeche thee to heare vs good

Lord.

That it maye please thee to rule
hys heart in thy fayth, feare and
loue, that he maye haue alway-
es affiaunce in thee, and euer
seke thy honoure and glozpe.

we beseeche thee to heare vs good

Lord.

That it mai please thee to be his
defendour and keeper, geuyng
hym the victoꝝy ouer al his ene-
myes.

we beseeche thee to heare vs good

Lord.

That it maye please thee to illu-
minate all Bishops, Pastours,
& Ministers of the church, with
true knowledge and vnderstan-
dyng

For Sondaye.

dyng of thy worde: and that both
by their preaching and lpyunge,
they may set it forth and shewe it
accordinglye.

*we beseeche thee to heare vs good
Lorde.*

That it maye please thee to en-
due the Lordes of the counsaile,
and all the nobilitie, with grace,
wisdomme, and vnderstandinge.

*we beseeche thee to heare vs good
Lorde.*

That it may please thee to blesse
and kepe the Magistrates, ge-
uyng them grace to execute ius-
tice, and to mayntayne trueth.

*we beseeche thee to heare vs good
Lorde.*

That it may please thee to blesse
and kepe all thy people.

*we beseeche thee to heare vs good
Lorde.*

That it maye please thee to geue
to all nacions, vnitie, peace and

The Mornyng praier

concorde.
We beseeche thee to heare vs good
Lorde.

That it may please thee to geue
vs an hearte to loue and dreade
thee, and diligently to lyue after
thy commaundementes.

We beseeche the to heare vs good
Lorde.

That it may please thee to geue
all thy people increase of grace, to
heare mekely thy worde, and to
receyue it with pure affection,
and to brynge forth the frutes
of the spirite.

We beseeche the to heare vs good
Lorde.

That it may please thee to bring
into the waye of trueth, all suche
as haue erred and are deceyued.

We beseeche the to heare vs good
Lorde.

That it mai please thee to streng-
then suche as do stande, and to
com-

For Sondaye. **¶**

comforte and helpe the weake
hearted, and to rayse them vp
that fall, and finallye to beate
downe Satan vnder oure feete.

we beseeche the to heare vs good
Lorde.

That it maye please thee to suc-
coure, helpe and comfort, al that
be in daunger, necessitie, and tri-
bulation.

we beseeche the to heare vs good
Lorde.

That it maye please thee to pre-
serue all that trauaile by land or
by water, all women labouring
of chylde, all sycke persons and
yonge chyl dren, and to shew thy
pyttee vppon all prisoners and
captiues.

we beseeche thee to heare vs good
Lorde.

That it maye please thee to de-
fende and prouide for the father-

The Mornyng prayer.

les children and widdowes, and
al that be desolate and oppressed.
we beseeche thee to heare vs good
Lorde.

That it may please thee to haue
mercy vpon all menne.

we beseeche thee to heare vs good
Lorde.

That it maye please thee to for-
geue our enemyes, persecutours
and slaunderers, and to tourne
their heartes.

we beseeche thee to heare vs good
Lorde.

That it may please thee to geue
and prelerue to our vse, the kind-
ly frutes of y^e earth, so as in due
tyme we maye enioye them.

we beseeche thee to heare vs good
Lorde.

That it may please thee to geue
vs true repentaunce, to forgeue
vs all oure synnes, negligences
and

For Sondaye.

and ignoraunces, and to endu
vs with the grace of thy holy spi
rite, to amende our lyues accor
dyng to thy holy worde.

we beseeche thee to heare vs good
Lorde.

Sonne of God: we beseeche thee
to heare vs.

Sonne of God: we beseeche thee
to heare vs.

O lambe of God that takest a
way the synnes of the worlde,

Graunte vs thy peace.

O lambe of God that takest a
way the synnes of the worlde.

Haue mercy vpon vs.

O Christ heare vs.

O Christ heare vs.

Lorde haue mercye vpon vs.

Lorde haue mercye vpon vs.

Christ haue mercye vpon vs.

Christ haue mercye vpon vs.

Lorde haue mercye vpon vs.

Lorde haue mercye vpon vs.

D. iiii. Oure

The Mornynge prayer.

Oure father whiche arte . &c.

And leade vs not into temptation.

But delyner vs fro euyl. Amen.

O Lorde deale not with vs after
our synnes.

Neither rewarde vs after oure
iniquities.

Let vs praye.

O God merciful father, that
despysyst not the syghyng
of a contrite heart, nor the
delyre of suche as be sorowfull:
mercypfull ye assiste our prayers
that we make before thee, in all
oure troubles and aduersities
when soeuer they oppresse vs.

And graciously heare vs, that
those euils, which the crafte and
subtyltye of the deuyl or manne
worketh agaynst vs, be brought
to nought, and by the prouidence
of thy goodnes, they may be dis-
persed

For Sondaye.

perſed, that we thy ſeruauntes
beynge hurte by no perſecution,
mayeuer moze geue thākes vnto
thee in thy holy church, thzough
Jeſus Chriſt our Lorde.

O Lorde ariſe, helpe vs, and de-
liuer vs for thy names ſake.

O God, we haue hearde wyth
oure eares, and our fathers haue
declared vnto vs, the noble woꝝ-
kes that thou dydſt in their day-
es, & in the olde time befoze thē.

O Lorde ariſe, helpe vs, and deli-
uer vs for thyne honour.

Glorie be to the father, and to
the ſonne, and to the holy ghoſt:
As it was in the begynnyng, is
nowe, and euer ſhall be woꝝlde
without ende. Amen.

From oure enemyes defende
vs, O Chriſt.

Graciouſly looke vppon our afflic-
tions.

D.v. Petꝝ

The Mornyng prayer

Petyfully behold the sorowes of
our hearte.

Mercyfullpe forgeue the synnes of
thy people.

Fauourablye with mercy heare
oure prayers.

¶ Some of Dauid haue merry vp
on vs.

Both nowe and euer vouchsafe
to heare vs, O Chyiste.

Graciously heare vs, O Chyist, gra-
ciously heare vs, O Lorde Chyiste.

The versicle.

O Lord let thy mercy be shewed
vpon vs. The aunswere.

As we do put our truste in thee.

¶ Let vs praye.

W Humblye beseeche thee, O
father, mercyfullpe to looke
vpon oure infirmities, and
for the gloze of thy names sake,
tourne from vs all those euyls,
that we most ryghteouslye haue
deserued: and graunt that in all
oure

For Sondaye.

oure troubles we maye put oure
whole truste and confidence in
thy mercye, and euermore serue
thee in holynes and purenesse of
lyuynge, to thy honour and glo-
rye: thzoughe our onely media-
tour and aduocate Iesus Christ
our Lorde. Amen.

For rayne, yf the tyme require.

O God heauely father, which
by thy sonne Iesu Christe
hast promysed to all theym
that seke thy kyngdome and the
ryghteousnes thereof, all thyn-
ges necessary to their bodely su-
stenaunce: sende vs we beseeche
thee in thys oure necessitie, suche
moderate rayne and showres,
that we may receyue the frutes
of the earth to our comforte, and
to thy honoure: thzoughe Iesus
Christ our Lorde. Amen.

For.

The Mornyng prayer

¶ For saye wether.

D Lozde God, which for the synne of man dyddest once drowne all the worlde, except eyghte persons, and afterwarde of thy great mercy dydest promyse neuer to destroye it so agayne: we humblye beseeche thee, that althoughe we for oure iniquities haue woorthely deserued this plague of rayne and waters, yet vpon oure true repentance, thou wylt sende vs suche wether wherby we may receyue the frutes of the earth in due season, and learne bothe by thy punishment to amende our liues, and for thy clemency to geue thee prayse and glozve, thzoughe Iesus Christe our Lozde. Amen.

¶ In the tyme of dearth and famine.

D God

For Sondaye.

O God heauēly father, whose
gyfte it is: that the rayne
doth fall, the earth is fruite
full, beastes increase, and fyshes
do multiply: Behold we beseeche
thee thafflictions of thy people, &
graunte, that the scarcitie and
dearthe (which we do now most
iustlye suffer for oure iniquitye)
maye throughe thy goodnes be
mercifully turned into cheapnes
and plentye, for the loue of Iesu
Christe oure Lorde: to whome
with thee and the holy ghost. &c.
Amen.

O thus:
O God merciful father, which
in the tyme of Heliseus the
Prophete, dydst sodenlye
turne in Samaria great scarci-
tye and dearth into plentye and
cheapnes, and extreme famin in
to

The Mornynge praier

to aboundaunce of victual: haue
pyttee vpon vs; that now be pu-
nished for our sinnes with thy
aduersitye, encrease the fruites
of the earth by thy heauely be-
nediction: And graunt, that we
receauynge thy bountefull lybe-
ralitie; maye vse the same to thy
gloze, our comforte, and reliefe
of our nedye neighbours, through
Jesus Christ our Lorde: Amen.
In the tyme of warre.

O Almighty God, kynge of
all kynges, and gouer-
nour of all thynges, whose po-
wer no creature is able to resist,
to whome it belongeth iustlye to
punishe synners, and to be mer-
cyfull to them that truly repent:
saue and deliuer vs (we humbly
beseeche thee) from the handes of
our enemies; abate their pryde,
allwage

For Sondaye.

allwaie their malyce, and confounde their deuises, that we be ynge armed wyth thy defence, mai be preserued euermore from al perilles to glorifie thee, which art the onely gener of al victorie: throughe the merites of thy onely sonne Iesus Christ our Lord Amen.

In the tyme of anye common plague or sickness.

Almyghty God: which in thy wrath in the tyme of kyng Dauid, dyddest slea wyth y plague of pestilence thre score and tenne thousande, and yet remembryng thy mercy dyddest saue the reste: haue pitie vpon vs miserable synners, that nowe are visited with great sicknesses and mortalitie, that lyke as thou dyddest then comaunde thyne

The Mornyng praiër

thyne Aungell to cease from pursuinge: So it maye now please thee to withdraue frome vs thys plague and greuous sickness, throughe Jesu Chyriste our Lorde. Amen.

¶ For one that is soore sycke

Heare vs almightye & most mercyfull God, and saunt Marie, extende thy accustomed goodnes to thy seruaunte. A. whiche is greued with sickness: visite him, O Lord, as thou dydst visite Peters wyues mother, & the captaynes seruaunt. So visite and restore vnto this sicke person his former health (if it be thy wyll) or elles geue hym grace, so to take thy visitacion, that after thys payneful lyfe ended, he maye dwell with thee in lyfe euerlastyng. Amen.

Other

For Sondaye.

Other generall Collectes.

Allist vs mercifully, O Lord,
in these oure supplications
and prayes, and dyspose the
waie of thy seruantes, towarde
the attainement of euerlastyng
saluacion: That amonge all the
chaunges of this mortall lyfe,
they may euer be defended by thy
mooste gracious and redy helper
throughe Christe oure Lorde.

O Almighty Lord and euer
lyuige God, vouchesafe we
beseeche thee, to direct, sanc
tifie and gouerne bothe our her
tes and bodyes, in the wayes of
thy lawes, and in the workes of
thy commaundementes that
throughe thy mooste mightie pro
teccion, bothe here and euer, we
maye be preserved in bodye and
soule, throughe oure Lorde and
C. i. sauoure

Mornuig
The ~~Euenyng~~ prayer

sauioure. Iesus Christ Amen.

After the sermon of Homelye.

CRaunte we beseeche the Al-
myghty God, that the wor-
des whiche we haue hearde
this daye with oure outwarde
eares, maye throughe thy grace
be so grafted inwardlye in oure
hertes, that they maye brynge
forth in vs, the fruite of goodly-
uynge, to the honour and praise
of thy name, throughe Iesus
Christe oure Lorde. Amen.

PReuente vs, O Lorde, in all
oure doynges with thy most
gracious sauioure, and fur-
ther vs wyth thy cōtinual helpe,
that in al oure woorkes begonne,
contynued and ended in thee:
We maye glorify thy holy name,
and fynally by thy mercy obtaine
euerlastyng life, through Iesus
Christe

For Sondaye.

Christ oure Lorde. Amen.

Almyghtye God, the foun-
tayne of al wisedom, which
knowest oure necessityes
befoze we aske, and oure igno-
raunce in askynge, we beseeche
thee to haue cōpassion vpo oure
infirmities, and those thynges
whych for oure vnworthynes
we dare not, and for oure blynd-
nes we cannot aske, vouchsafe to
geue vs for the worthynes of thy
sonne Iesus Christ oure Lorde.
Amen.

Almyghtye God, the foun-
tayne of al wisedom, which
hast promised to heare the
petitions of them that aske in thy
sonnes name: We beseeche thee
mercifullye to encline thyn ear-
tes to vs, that haue made nowe
oure prayers and supplications

C.ii.

vnto

The morning prayer

vnto thee: And graunt that these
thynges whiche we faythfullye
asked accordynge to thy wyll,
maye effectually be obteyned, to
the reliefe of our necessitie and to
the settinge forth of thy glorie,
throughe Iesus Christe oure
Lorde. Amen.

The Letanye shall euer ende
with this collect folowynge.

A Lmyghty God, which hast
geue vs grace at this time
with one accorde to make
our common supplicacions vnto
thee, and doest promise, that whā
two or three be gathered in thy
name, thou wilt graunt their re-
questes, fulfyl now O Lord, the
desyres & peticiōs of thy seruā-
tes, as may be most expediēt for
thē, grauitynge vs in this world
knowledge of thy truthe, and in
the

For Sondaye.

the worlde to come lyfe euerla-
stynge. Amen.

¶ As befoze moornyng prayer,
euen so befoze euenynge prayer,
beginne with a sentence, and adde
therunto the confession of synnes
and the prayer folowynge, and
then saye.

Our father whyche art. &c.

¶ God make spede to saue me.

¶ Lorde make haste to helpe
me.

Glorie be to the father, and to
the sonne, & to the holy ghost.

As it was in the begynnynge, is
nowe, and euer shalbe, world
without ende. Amen.

Praise we the Lorde.
Confitebor tibi.

¶ I will geue thanckes vn-
to the Lorde, wyth my
whole hearte: secretlye a-
monge the faythfull, and in the
C.iii. con-
Psal. 9.

The Euenyng prayer

congregation.

The worckes of the Lorde
are greate : Soughte oute of all
them that haue pleasure therein.

Hys worke is worthy to be
prayed and had in honoure: and
hys ryghteousnesse endureth for
euer.

The merciful and gracious
Lorde hath so done hys merue-
lous worckes : that they oughte
to be had in remembraunce.

He hath geue meate vnto the
that feare hym ; he shall euer be
myndefull of hys couenaunt.

He hath shewed hys people
the power of hys worckes : that
he maye geue them the heritage
of the Heathen.

The worckes of hys handes
are veritie and iudgement : All
hys comaundementes are true.

They

For Sondaye.

They stande fast for euer and euer: and are done in trueth and equitie.

He hath sent redemption vnto hys people: he hath commaunded hys couenaunte for euer, holye and reuerent is hys name.

The feare of the Lorde is the begynnyng of wysdome: a good vnderstanding haue al they that doe thereafter, the prayse of it endureth for euer.

Glorie be to the father. &c.
As it was in the begynnyng. &c.

Beatus vir.

Blessed is the manne that feareth the Lorde: he hath great delight in his commaundementes. Psal. cxii.

Hys seede shall be myghtye vpon earth: the generation of the faythfull shall be blessed.

C. iiii.

Richesse

The Euenyng prayer

Rycheffe and plenteousnesse
shalbe in his house and his righ-
teousnesse endureth for euer.

Unto the godly there aryseth
bryghte in the darckenesse: he
is mercyfull, lounge and rygh-
teous.

A good man is mercyful and
lendeth: and wil guyde hys wo-
des with discretion.

For he shall neuer be moued:
and the ryghteous shalbe hadde
in an euerlastyng remembraunce.

He wil not be afraied for any
euil tydings: for his heart stan-
deth fast, & beleueth in the Lord.

Hys heart is stablyshed and
wyl not shryncke: untill he see
hys desyre vpon hys enemyes.

He hath dispersed abroad, and
geuen to the poore: and hys righ-
teousnesse remayneth for euer, his
home

For Sunday.

horne shall be exalted wyth honoure.

The vngodlye shal see it, and it shall greue hym: he shal gnathe wyth hys teeth, and consume awaye, the desyre of the vngodlye shal peryshe.

Glorie be to the father, and to the sonne, and to the holy gost.

As it was in the begynnyng, is nowe, and euer shalbe worlde without ende. Amen.

The fyrste lesson taken out of the fyrste Chapter of the Proverbes.

Wisdom crieth about, & putteth forth the her voyce in the streetes. She calleth before the congregacion in the open gates, and sheweth her woordes thorowe the cytye, sayinge: O ye chyl dren, howe longe wyll the scorners delyte in scornynge?
C.v. and

The Euenyng prayer

and the vntwyle be enemyes vnto knowledge: O turne you vnto my correccion: Lo, I wyll expresse my mynde vnto you, and make you vnderstande my wordes. Seynge then that I haue called, and ye refuse it, I haue stretched out my hande, and no manne regarded it, but all my counsayles haue ye despyled, and set my correccion at naughte:

Therefore shall I also laughe in youre destruccion, & mocke you, when the thyng that ye feare commeth vpon you, even what the thyng that ye be afrayed of falleth in sodenly lyke a stozme, and youre myserye lyke a tempest: yea, when trouble and heauines commeth vpon you. Than they shall seke me early, but they shall not fynde me. And that be-
cause

For Sondaye.

cause they hated knowledge, and
receaued not the feare of y^e Lord,
but abhorred my counsaile, and
despyled my correccion.

¶ Here endeth the fyrste Lesson taken
out of the fyrste Chapter of the Pro-
uerbes,

Magnificat.

My soule doeth magnifye the Luke. i.
Lorde.

And my spyryte hath re-
ioysed in God my sauour.

For he hath regarded the low-
lynes of hys handmayden.

For beholde, from henceforthe
all generacions shal cal me bles-
sed.

For he that is myghtye, hathe
magnified me; and holpe is hys
name.

And his mercy is on them that
feare hym, throughout all gene-
neraci-

The Euenyng prayer

neracions.

He hath shewed strength with
hys arme: he hath scattered the
proude, in the ymaginacion of
theyr heartes.

He hath put downe the mygh-
tye from their seate: and hath ex-
alted the humble and meke.

He hath filled the hungry with
good thynges: and the ryche he
hath sente emptye away.

He remembrynge hys mercy,
hath holpē his seruaūt Israel: as
he promysed to oure forefathers,
Abraham and hys seed for euer.

Glorie be to the father, and to
the sonne: and to the holy ghoste.

As it was in the begynnyng,
is now, and euer shalbe: worlde
wythoute ende. Amen.

¶ This is the Psalme.

Cantate.

For Sondaye.

O Synge vnto the Lorde a newe songe : for he hathe done meruailous thinges. Psal. 98.

With his owne ryghte hande,
and wpyth hys holy arme: hath he
gotten hymselfe the victorie.

The Lorde declared hys saluacion: hys righteousnes hath he openly shewed in the syght of the heathen.

He hath remembred hys mercye and trueth toward the house of Israel: and all the endes of the world haue seen the saluacion of oure God.

Shewe youre selues ioyfull vnto the Lorde all ye landes: synge, reioyce and geue thanks.

Prayse the Lorde vpon the harpe: synge to the harpe with a psalme of thankesgeuyng.

With trompettes also & shawmes

The Euenyng prayer

mes: O shew your selues ioy-
full before the Worde the kynge.

Let the sea make a noyse and
all that therein is: the rounde
worlde, and they that dwel ther-
in.

Let the floudes clappe theyr
handes, and let the hylles be ioy-
full together before the Worde:
for he is come to iudge the earth.
With righteousnes shall he iudge
the worlde: and the people with
equitye.

Glorie be to the father, and
to the sonne, and to the holpe
ghoste.

As it was in the beginninge:
is now, and ever shall be worlde
withoute ende. Amen.

The seconde lesson taken oute
of the. xii. Chapter to the Romay-
nes.

For Sondaye.

IBeseche you brethren, by the Rom. 12.
mercifulnes of God, that ye
make youre bodyes a quicke
sacrifice, holy and acceptable vn
to God: whiche is youre reaso-
nable seruyng of God, and fa-
shion not youre selues lyke vnto
this world: but be yechaunged in
youre shape by the renuyng of
youre mynde, that ye may proue
what thyng that good, and ac-
ceptable and perfecte wil of God
is. For I saye thow (the grace
that vnto me geuen is) to e-
very manne amonge you, that
no man stande hys owne
conceate, more than it becom-
meth hym to esteeme of hym selfe:
But so iudge of hym selfe, that he
be gentle and sober, accordyng
as God hath dealt to every man
the measure of faythe. For as we
haue

The Eucnyng prayer

haue many members in one bodye, and all members haue not one office; so we beyng manye are one bodye in Christe; and euerye manne amonge oure selues, one anothers members.

¶ Thus endeth the seconde lesson taken oute of the .xii. Chapter of the Epistle to the Romaynes.

Nunc dimittis.

Luke. 2.

Lorde, now lettest thou thy seruante departe in peace: accordyng to thy worde.

For myne eyes haue seen: thy saluacion.

Whiche thou haste prepared: before the face of all people.

To be a lyghte for to lyght the Gentyles: and to be the glory of thy people Israel.

Glorie be to the father, and to the sonne: and to the holy ghoste.

As

For Sondaye.

As it was in the begynnynge,
is now, and ever shalbe worlde
wythoute ende. Amen.

Oz els thys Psalm.

Deus misereatur nostri.

God be mercyfull vnto vs, Psal. 67.
and blesse vs : and shewe
vs the lyghte of hys coun-
tenaunce, and be mercyfull vnto
vs.

That thy waye maye be kno-
wen vpon earthe : thy sauynge
helthe amonge all nacions.

Let the people prayse thee O
God: yea let all the people prayse
thee.

O let the nacions reioyce and
be glade : for thou shalte iudge
the folke ryghteouslye, and go-
uerne the nacions vpon earthe.

Let the people prayse thee, O
God: let al the people prayse thee.

A. L.

Then

The Euenyng prayer.

Then shall the earthe brynge
forth her increase : and God,
euen oure owne God shall geue
vs hys blessinge.

God shall blesse vs: and all the
endes of the worlde shall feare
hym.

Glorie be to the father, and
to the sonne, &c.

As it was in the beginnyng:
is now, and &c.

¶ Then saye the Crede with other
Suffrages as is befoze appoynted
at mornynge prayer after Bene-
dictus, addynge the Sondag Col-
lecte, and these two that followe.

¶ For peace.

O God from whome all holpe
desyres, al good counsayls,
and al iuste workes do pro-
ceede, geue vnto thy seruantes
that peace, whych the worlde
cannot geue: that bothe our her-
tes

For Sondaye.

tes may be fet to obeye thy commaundementes, and also that by thee we beyng defended from the feare of oure enemyes, maye passe oure tyme in reste and quietnes, throughe the merytes of Iesus Christe oure Sauoure. Amen.

¶ For ayde agaynst all peryles.

Lighten oure darkenes, we beseeche thee, O Lorde, and by thy great mercy, defende vs from all peryles and daungers of this nyghte, for the loue of thy onely sonne oure Sauoure Iesus Christe.

¶ A prayer for the Kyng.

Most merciful father, al we thy seruantes by dutie, and childre by grace, do beseeche thee mooste humbly, to preserve
J.ii. Edwarde

The Euenyng prayer.

Edwarde the syxt thy sonne and
seruaunte, and oure kynge and
gouernour: Sowwe in hym good
Lorde suche seede of vertue now
in hys yonge age, that mannyea-
res this Realine maye enioye
much fruite of this thy blessinge
in hym, throughe Iesus Chryste
our Lorde. Amen.

The praece of God, whiche
passeth all vnderstandinge,
kepe oure hertes and myn-
des in the knowledge and loue
of God, and of hys sonne Iesus
Christ our Lorde. And the bles-
synge of God almyghtye the fa-
ther, the sonne, and the holy gost,
be amonge vs, and remayne
wytth vs alwayes. Amen.

Thus endeth the Mornyng and Eue-
nyng prayer for the Sonday. And the
same order shall ye kepe euery day in
the

For Mondaye.

the weke in all popytes, excepte onely
psalmes and lessons, whiche shalbe
proper for every daye in the weke, as
shal appeare by the order of this booke
folowynge.

Our father whycher art. &c.

Then saye.

O Lord open thou my lippes. &c.

And so forth. &c.

Psalmes for moorning prayer
on Monday.

Verba mea auribus.

Ponder my wordes, O lord: Psal. 5.
consyder my meditation.

O herken thou vnto the
boyce of my callinge, my kynge
and my God: for vnto thee wyl I
make my prayer.

My boyce shalt thou heare be
times O Lord: early in the mor-
nyng wyl I directe my prayer
vnto thee, and wyl loke vp.

For thou art the God that hath
no pleasure in wyckednes: ney-

f.iii.

ther

The Mornynge prayer

ther shal any euyl dwel with the.

Suche as be folythe, shall not stande in thy syghte: for thou hastest all them that worke vanitie.

Thou shalte destroye the that speake leasynge: the Lorde wyll abhorre bothe the bloudethirstye and deceiptfull man.

But as for me, I wyll come into thy house, euē vpon the multitude of thy mercye: and in thy feare wil I worshyp toward thy holy temple.

Leade me, O Lorde, in thy righteousnes, because of my enemies: make thy waye plaine before my face.

For there is no faythfulnesse in hys mouth: they inwarde partes are verye wyckednes.

Their throte is an open sepulchre: they flatter wpth theyr tongue

For Mondaye.

tongue.

Destroye thou them O God,
let them peryshe throughte theyz
owne imaginacions: caste them
out in the multitude of theyz
godlynesse, for they haue rebelled
against thee.

And let all them that put their
truste in thee, reioyce: they shall
euer be geuyng of thanks, be-
cause thou defendest them: they
that loue thy name shall be ioyful
in thee.

For thou Lorde wylte geue
thy blessing vnto the righteous:
and wyth thy fauourable kynde-
nes wylte thou defende hym, as
wyth a shylde.

Glozy be to the father, and to the
sonne, and to the holye ghoſte.

As it was in the beginnyng,
is now, and. &c.

f. iiii. Domine

The mornynge prayer

Domine Dominus nolite.

Psal. 8.

DLozde oure gouernoure,
how excellent is thy name
in all the world: thou that
haste set thy glozy aboute the hea-
uens.

Oute of the mouth of ve-
ry babes & sucklynges hast thou
ordeined strenght because of thine
enempes: that thou myghtest stil
the enemye and the auenger.

For I wyll consyder thy hea-
uens even the woorkes of thy syn-
gers: the Moone and the Star-
res whiche thou haste ordayned.

What is manne that thou art
myndefull of hym: and the sonne
of man, that thou bysytest hym.
Thou madeste hym lower then
the angels: to crowne hym wyth
glozye and worshyppe.

Thou makeste hym to haue

Domine

For Mondaye.

dominion of the woorkes of thy
handes: and thou haste put all
thynges in subieccion vnder thy
feete.

All chepe and oxen: yea, and
the beastes of the fielde.

The foules of the ayre, and
the fyshes of the sea: and what so
euer walketh thorow the pathes
of the seas.

O Lorde oure gouernoure:
howe excellent is thy name in
all the worlde.

Glozy be to the father, and to
the sonne, and to the holyghost.

As it was in the begynnyng,
is now, and euer shalbe worlde
without ende. Amen.

In domino confido.

In thee Lorde put I my trust: Psa. lxi.
I hope save ye then to my soule,
that she shoulde flee as a byrde

f. v.

to

The Mornyng prayer

to the hyll:

For lo, the vngodly bende their bowes: and make ready their arrowes wⁱthin the quyer, that they maye pryncely shote at them, whiche are true of hearte.

For the foundations wyll be caste doune: and what hath the ryghteous done?

The Lorde is in hys holy temple: the Lordes seate is in heauen.

Hys eyes consyder the pooze: and hys eye lyddes tryeth the chyldren of menne.

The Lord alloweth the righteous: but the vngodly and hym that delygheteth in wyckednes, dothe hys soule abhorre.

Vpon the vngodlye he shall rayne snares, fyre, & brimstone, storme and tempest: this shalbe they?

For Monday.

theyr porcion to drinke.

For the ryghteous Lorde Io-
ueth ryghteousnes: hys counte-
nance wyl beholde the thyng
that is iuste.

Glozy be to the father, and to
the sonne, and to the holy ghost.

As it was in the begynninge,
is now, and euer shalbe worlde
withoute ende. Amen.

The fyrste lesson taken oute of the
bi. Chapter of the Proverbes.

Go to the Emmet: (thou Pro. 6. 13.
Sluggarde) consider her way: 24-30.
es, and learne to be wyle.

She hath no guyde nor ouerse-
ar, nor ruler. Yet in the sommer
she prouideth her meate, and
gathereth her foode together in
the haruest. Howe longe wylte
thou slepe thou sluggard? the man?
When wylte thou aryse out of thy
slepe

The mornynge prayer

ſlepe : Pea , ſlepe on ſtyll a lytle,
ſlomber a lytle. Folde thyne han-
des together a lytle that thou
mayeſt ſlepe : ſo ſhall pouertye
come vnto thee, as one that tra-
uayleth by the waye , and neces-
ſytie, lyke a weaponed manne.
But yf þ be not ſlouthful, thy har-
ueſt ſhal come as a ſpryging wel,
and pouerty ſhal ſye far frō thee.

Thus endeth the fyrſte Leſſon, out
of the vi. of the Proverbes.

We prayſe thee O Lord. &c.

Math. 6. The ſeconde leſſon taken out of the
vi. Chapter of Mathew.

No manne can ſerue two
maiſters: for either he ſhal
hate the one, and loue the
other, or els leane to þ one, & deſ-
piſe þ other: Ye can not ſerue god
& Mammo. Therfore I ſay vnto
you: be not carefull for youre lyfe
what ye ſhall eat or drinke, nor
pet

For Mondays

yet for youre bodye what raymente ye shal put on. Is not the lyfe more worth than meate: and the body more of value than rayment: Beholde, the foules of the ayre, for they sowe not, neyther do they reape, nor carpe into the Barnes: and youre heauenly father fedeth the, are ye not muche better then they: Whiche of you (by taking careful thought) can adde one cubyte vnto hys stature: And why care you for raymente: Consyder the lylles of the feld, how they growe. They labour not, neither do they spynne, and yet I saie vnto you, that euen Salomon in al his royaltie was not arayed lyke one of these: Wherefore yf God so clothe the grasse of the fielde, whyche (thoughe it stande to daye) is to
morrow

The Mornyng prayer

more to cast into the forsnace: shal
be not much more do the same for
you. O ye of lytle faythe: There-
fore take no thoughte, sayinge:
what shal we eate, or what shal
we drinke, or where with shal
we be clothed: After all these
thynges do the gentyles seke, for
your heavenly father knoweth,
that ye haue nede of al these thin-
ges. But rather seke ye fyrste the
kyngedome of God, and the righ-
teousnes thereof, and all these
thynges shalbe ministred vnto
you. Care not for to morowe,
for the morowe daye shall care
for it selfe: sufficient vnto the day
is the trauayle thereof.

¶ Thus endeth the seconde lesson
taken oute of the fyrte Chapter of
Mathewe.
Blessed be the Lord God of Israel &c.
Euening

For Monday.

Eueninge prayer for Monday.

Our father whych art. &c.

O Lord open thou my lyppes. &c.

O God make speede to saue me.

O Lorde make haste to helpe me.

Glorie be to the father, and to the sonne, and to the holy ghoste.

As it was in the begynnyng, is now, and euer shalbe worlde without ende. Amen.

Beati immaculati.

Blessed are those that be vn- Psal. 101.
defyled in the waye: & walke
in the lawe of the Lorde.

Blessed are they that kepe his
testimonies: and seke hym wpyth
theyr whole hearte.

For they whiche doe no wic-
kednes: walke in hys wayes.

Thou haste charged, that we
shall dplygentlye kepe thy com-
maund

The mornyng prayer.

maundementes.

O that my wayes were made
so directe: that I myght kepe thy
statutes.

So shal I not be confounded:
whyle I haue respect vnto al thy
commaundementes.

I wyll thanke thee, wyth an
vnsayned hearte: when I shall
haue learned the iudgementes
of thy ryghteousnes.

I wyl kepe thy ceremonies:
O forsake me not vtterly.

Glozy be to the father, and to
the sonne, and to the holy ghoſte.

As it was in the begynnyng,
is now, and euer shalbe worlde
without ende. Amen.

Wherewithall shall a yonge
manne clense his way: euen
by rulyng hym selfe after
thy worde.

With

For Mondaye.

With my whole harte haue I
soughte thee : O let me not go
wzonge out of thy commaunde-
mentes.

Thy woordes haue I hydde
within myne heart: that I shuld
not synne againste thee.

Blessed art thou, O lord: O
teache me thy statutes.

With my lippes haue I been
telling: of al the iudgementes of
thy mouth.

I haue had as great delite in
the way of thy testimonies: as in
all maner of riches.

I wyll talke of thy commaun-
dementes: and haue respecte vnto
thy wayes.

My delyte shalbe in thy sta-
tutes: and I wyll not forget thy
worde.

Glozy be to the father, and to

G.I.

the

The Euenyng prayer

the sonne, and to the holy ghoſte.

As it was in the begynnyng,
is now, and euer ſhalbe worlde
without ende. Amen.

The fyrſte leſſon taken out of the
ſeconde Chapter of Eccleſiaſticus.

Eccle.2.

My Sonne, yf thou wylte
come into y^e ſeruiſe of God,
ſtande faſte in ryghteouſ-
nes and feare, and arme thy ſoule
to temptation, ſettle thy hearte,
be patiente, bowe downe thyne
eares, receaue the wordes of vn-
derſtandyng: and ſhyncke not
awaye when thou arte entyſed,
holde thee faſte vpon God, ioyne
thy ſelfe vnto him, ſuffer that thy
lyfe maye increaſe at the laſte,
what ſo euer happeneth vnto
thee receaue it, ſuffer in heuynes,
and be patient in thy trouble, for
lyke as golde and ſyluer are try-

ed

For Mondaye.

ed in the fyre: euen so are accepta-
ble men in the fornice of aduersi-
tie. Beleue in God, and he shall
helpe thee, order thy way aright,
and put thy truste in hym, holde
faste his feare and growe therein.
O ye that feare the Lorde, take
sure holde of hys mercy: shrinke
not awaye from hym, that ye fall
not. O ye that feare the Lorde,
beleue hym, and youre rewarde
shall not be emptye. O ye that
feare the Lorde put your trust in
hym, and mony shall come vnto
you for pleasure. O ye that feare
the Lorde, set youre loue vpon
hym, and youre heartes shalbe
lyghtened. Consyder the olde ge-
neracion of men. (O ye chyl dren)
and marke them wel: was there
euer anye one confounded, that
put hys truste in the Lorde. Who

Sapi. 3.
Pro. 17.

The Euenyng prayer

euere continued in hys feare, and
was forsaken : Or to home dyd
he euere despyse, that called fayth-
fullye vpon hym : For God is
gracious and mercifull, he for-
geueth synnes in þe tyme of trou-
ble, and is a defendour of al them
that seke hym in truthe.

¶ Thus endeth the fyrst lesson
oute of Ecclesiasticus.
the seconde Chapter.

My soule dothe magnifye. &c.

¶ The seconde lesson taken out of the
viii. Chapter to the Romaynes.

Let hym that hathe an offyce
wayte on his office. Let him
that teacheth, take hede to hys
doctrine. Let hym þe exhorteith,
geue attendaunce to his exhor-
tacion. If any man geue, let him
do it with singlenes, let him that
ruleth, do it with dyligence. If
any

For Mondaye.

any man shewe mercye, let hym
do it wyth chersfulnes. Let loue
be withoute dissimulacion. Hate
that whych is euyl, & cleue vnto
that which is good. Be kynde,
one to another wyth brotherlye
loue. In geuyng honour, go one
before another. Be not slouthfull
in the busynes whych ye haue in
hād, be seruent in the spirite. Ap-
plye youre selues to the tyme.
Reioyce in hope. Be paciente in
trybulacion. Continue in pray-
er. Distribute vnto the necessitie
of the Sainctes. Be redy to har-
boure.

¶ Thus endeth the seconde lesson
oute of the .xiiij. Chapter of the Ro-
maynes.

Lord now lettest thou thy. &c.

Our father whiche arte. &c.

¶ God make spede to saue me.

The Mornyng prayer

O Lorde, make haste to helpe me.

Gloze be to the father, and to the sonne, and to the holy ghoſte.

As it was in the beginning, is now, and euer ſhall be world withoute ende. Amen.

Domine quis habitabit.

Pſal. xv.

Lorde who ſhall dwell in thy tabernacle: who ſhall reſte vpon thy holy hill.

Euen he that leadeth an vn-corrup-te lyfe: and doth the thing whyche is ryghte, and ſpeaketh the trueth from hys hearte.

He y hath vſed no deceite in his tongue: nor done euyl to hys neyghbours, and hath not ſlaun-dered hys neyghbours.

He that ſetteth not by hym ſelfe, but is lowely in hys owne eyes: and maketh much of them that

For Tuesday.

that feare the Lorde.

He that sweareth vnto hys
neighbour and dysapoynteth
hym not: though it were to hys
owne hynderaunce.

He that hath not geuen hys
money vpon vsurye: nor taken
rewarde agaynste the innocent.

Who so doth these thynges: shal
neuer fall.

Glorie be to the father, and
to the sonne, and to the holye
ghoste.

As it was in the beginninge:
is now, and euer shalbe worlde
wythoute ende. Amen.

Dominus regit nos.

The Lorde is my shepheard:
therefore can I lacke no-
thyng. Psalm. 23.

He shall fede me in a grene pa-
sture: and leade me fourth besyde

G. iiii.

the

The Mornyng prayer

the waters of comforte.

He shall conuerte my soule;
and brynge me fourthe in the pa-
thes of ryghteousnes for hys na-
mes sake.

Yea, though I walke through
the valey of the shadow of dea thy;
I wyll feare no euyl, for thou
arte with me, thy rodde and thy
staffe comforte me.

Thou shalt prepare a table
before me, agaynste them that
trouble me: thou haste annoy-
ted my heade wyth oyle, and my
cup shalbe full.

But (thy) louynge kyndnesse
and mercy shall folow me all the
dayes of my life: and I wil dwel
in the house of the Lorde for e-
uer.

Glorre be the father. &c.
As it was in the begynnyng. &c.

The

For Tuesday.

The fyrste lesson out of the .p. of
Jeremy.

Loke throughte Jerusalem, Iere. 5.
beholde & see: Seke through
her stretes also within, yf he
can fynde one manne, that doeth
equall and ryght, or that labour-
eth to be saythfull. And I shall
spare hym sayeth the Lorde, for
thoughe they can save: the Lorde
lyueth. Yet do they sweare to de-
ceave: Where as thou (O Lorde)
lokeste onely vpon faith and tru-
eth. Thou haste scourged them,
but they tooke no repentaunce:
Thou hast corrected them for a-
mendement. But they refused
thy correccion. They made their
faces harder than a stone, and
would not amende.

Thus endeth the fyrste lesson
oute of the .v. Chapter
of Jeremy.

G. b.

We

The Mornynge prayer

we prayse thee. &c.

Math. ii.

The seconde lesson out of the. xi.
Chapter of Mathew.

Then beganne Iesus to vpb-
brayde the ctytes, whiche
moſte of his myracles were
done in, becauſe they repented
not of theyr ſinnes. Woo vnto the
Choraſin: Woo vnto the Bethſa-
ida: for yf the myracles whiche
were ſhewed in you had bene
done in the ctyte of Tyre or Si-
don, they had repented of theyr
Synnes longe agoone in ſacke
clothe and aſhes. Neuertheleſſe
I ſaye vnto you: it ſhalbe eaſyer
for Tyre and Sidon at the daye
of iudgemente, than for you. And
thou Capernaum, whiche arte
lyfte vp vnto heauen, ſhalte be
broughte downe to hell. For yf
the myracles whiche haue bene
done

For Tuesday.

done in thee, had bene shewed in
sodoma, they had remayned vn-
tyll this daye. Neuerthelesse, I
saye vnto you, that it shall be ea-
sier for the lande of sodome in the
daye of iudgement, then for thee.

This endeth the seconde les-
son out of the xi. Chap-
ter of Mathewe.

Blessed be the Lorde God. &c.

Our father whyche arte. &c.

O God make spede to saue me.

O Lorde make haste to helpe
me.

Glorie be to the father, and
to the sonne, and to the holy gost.

As it was in the beginninge,
is nowe, and euer shalbe worlde
without end. Amen.

Ad dominum cum tribulatione.

When I was in trouble I
called vpon the Lord, and
he

Psalm. 120

The Mornynge prayer

he hearde me.

Deliver my soule (O Lord)
from lyinge hyppes: and from a
deceytfull tongue.

What rewarde shalbe geuen
or doen vnto thee, thou false
tongue: euen mighty and sharpe
arrowes, wyth hote burnynge
coles.

Woe is me, that I am con-
streyned to dwell wyth Deceit:
and to haue myne habitacion a-
monge the tentes of Cedar.

My soule hathe longe dwelt
amonge them: that bee enemyes
vnto peace.

I labour for peace, but
when I speake vnto them there-
of: they make them readye to
battayle.

Glorie be to the father, and
to the sonne, and to the holye
ghoste

For Twesdaye.

ghoste.

As it was in the beginning,
is now, and ever shalbe world
wythoute ende. Amen.

Leuaui oculos meos.

I Wyll lyfte vp myne eyes vnto
the hylls: from whence com- Psal. 121.
meth my helpe.

My helpe commeth euen fro
the Lorde: whyche hath made
heauen and earthe.

He wyll not suffer thy sote to
bee moued: and he that kepeth
thee, wyll not slepe.

Beholde, he that kepeth Is-
raell: shall neyther slomber nor
slepe.

The Lorde hym selfe is thy
keeper: the Lorde is thy defence
vpon thy ryghte hande.

So that the Sunne shal not
burne thee by daye: neyther the
M^oone

The Euenyng-prayer

Done by nyghte.

The Lord shal preferue thee
from all euill: yea, it is euen he
that shall kepe thy soule.

The Lorde shall preferue thy
goynge oute and thy commynge
in: from this tyme forth for euer-
more.

Glorie be to the father, and
to the sonne, and to the holy gost.

As it was in the beginning,
is now, and euer shalbe woꝛlde
wythoute ende. Amen.

The fyrste lesson taken out of
the fyfte Chapter of Ecclesi-
astes.

HE that loueth money wyll
neuer be satysfied wyth
money: and who so dely-
teth in rycheſſe ſhall haue no pro-
fyte thereof. Is not this alſo a
vayne thyng? Where as manye
ryches

For Tuesday.

tyches are, there are many also
that spende them awaye. And
what pleasure moze hath he that
posselleth them, sauyng that he
maye loke vpon them wyth hys
eyes: A labouryng man slepeth
sweetlye, whether it be lytle or
much that he eateth: but the a-
bundance of the ryche wyll not
suffer hym to sleape. Yet is there a
soze plage, whyche I haue seene
vnder the sunne. (Namely) Ry-
ches kepte to the hurte of hym
that hath them in possession, for
ofte tymes they peryshe with his
greate myserye and trouble: and
yf he haue a chyld, it getteth no-
thyng. Lyke as he came naked
oute of hys mothers wombe, so
goeth he thither agayne: and ca-
rpyeth nothyng away with hym
of all hys labour.

Thus

The Euenyng prayer

Thus endeth the fyrst lesson taken
out of the fyrste Chapiter of Ec-
clesiastes.

My soule doth magnifye . &c.

The seconde lesson taken out of the
vi. Chapiter of the fyrste Epistle of
S. Paule to Timothe.

1 Timo. 6.
Eccle. 29.
Hebr. 13.
Iob. 1.
Eccle. 5.

COdlynnes is greate ryches,
yf a man be contente wyth
that he hath: for we brought
nothyng into the worlde, ney-
ther maye we carpe anye thyng
oute. But when we haue foode
and raymente, we muste there-
wyth be contente: They that wil
be ryche fall into temptacion and
snares of the (deuyl) and into
many folyshe and nepsome lu-
stes, whiche drowne menne into
perdicion and destruccion. For
couetousnes of monye is the rote
of all euill: whiche whyle some
lusted after, they erred from the
faith,

For T w e s d a y e .

saythe, and tangled them selues
with many sorowes . But thou
man of God flee suche thynges.
Follow ryghteousnes, godlynes,
saythe, loe, patience, mekenes,
fyghte the good fyghte of saythe:
Laye hande on eternall lyfe,
wherunto thou arte also called,
and hashe professed a good pro-
fession before many witnesses.

¶ Thus endeth the second
Lesson. &c.

¶ Lorde nowe lettest thou
thy seruaunte. &c.

¶ As on Sondaye &c.
nyngte prayer.

¶ Morning prayer for Wednesday.
Oure father whiche arte. &c.

¶ O Lorde open thou my lyp-
pes.

And my mouth shall shewe
forthe thy prayse.

The Mornyng prayer.

O God make spede to saue me.

O Lorde make haste to helpe me.

Glorie be to the father. *Et.*

As it was in the. *Et.*

Ad te domine. Psalmes. 35.

Psalm. 35.

O Lord (O Lord) wyll
I lyfte by my saile, my
God, I haue putte my
truste in thee: **O** let me not be
confounded, neyther let myne e-
nemyes triumphe ouer me.

For all they that hope in thee
shall not be ashamed: But suche
as transgresse withoute a cause
shall be put to confusion.

O shewe me thy wayes, **O**
Lord: and teache me thy pathes.
Leade me furth in thy truth,
and learne me, for thou arte the
God of my saluaciō: in thee hath
bene my hope all the daye longe.

Cal

For wednesdaye.

Call to remembraunce, O
Lorde, thy tender mercyes: And
thy lounge kyndenes, whyche
haue bene euer of olde.

O remembre not the synnes
and offences of my youth. But
accoordng vnto thy mercy think
thou vpon me (O Lorde) for thy
goodnes.

Gracious & ryghteous is the
Lorde: therefore wyll he teache
synners in the way.

Them that be meke shall he
guyde in iudgemente: and suche
as be gentle them shall he learne
hys waye.

All the pathes of the Lorde,
are mercy and trueth: vnto suche
as kepe hys couenaunte and hys
testimonies.

For thy names sake, O Lord:
be mercyfull vnto my synne, for

Ps. ii.

it

The Mornynge prayer.

it is great.

What man is he that feareth
the Lorde: hym shall he teache in
the waye that he shall chose.

Hys soule shall dwell at ease:
and hys seede shall inherite the
lande.

The secretes of the Lord is a-
monge them y feare hym: and he
wyl thew them hys couenaunt.

Myne eyes are euer lokynge
vnto the Lord: for he shall plucke
my fete oute of the net.

Turne thee vnto me, and
haue mercye vpon me: for I am
desolate and in miserye.

The sorowes of myne hearte
are enlarged: O bring thou me
out of my troubles.

Loke vpon myne aduersitie
and miserye: and forgiue me all
my synne.

Con-

For wednesdays.

Consider mine enemies how manye they are: and they beare a tyrannous hate agaynst me.

O kepe my soule, and deliuer me: Let me not be confounded, for I haue put my truste in thee.

Let perfittnes and righteouse dealyng wayte vpon me: For my hope hath bene in thee. Deliyuer Israell, O God: oute of al hys troubles.

Glozy be to the father, and to the sonne, and to the holy ghost.

As it was in the begynnyng, is now, and ener shalbe worlde withoute ende. Amen.

Dominus illuminatio.

The Lorde is my light and my saluacion, whome then shall I feare: the lord is the strength of my lyfe, of whom the shall I be afrayde?

Ps. lvi. When

The Mornyng prayer

When the wicked (euen mine enemies and my foes) came vpo me to eate vp my fleashe, they stumbled and fell.

Though an host of men were layde agaynste me, yet shall not my hearte be afrayed: & though they rose vp warre agaynst me, yet wyl I put my trust in hym.

One thyng I haue desired of the Lord, whych I wil require: euen that I maye dwell in the house of the Lorde all the dayes of my life, to behold & sayre betwixt of the Lord, & to visite his temple.

For in the tyme of trouble he shal hide me in hys Tabernacle: yea in a secrete place of his dwelling shall he hyde me, and set me vp vpon a rocke of stone.

And now shall he lyft vp my head: aboue mine enemies round about

For wednesdaye.

about me.

Therfore wyl I offer in hys
dwelling an oblaciō with great
gladnes: I wil synge and speake
prayses vnto the Lorde.

Hearken vnto my voyce, O
Lord, when I crye vnto þ: haue
mercye vpon me, and heare me.

My heart hath talked of thee,
seke ye my face: thy face Lorde
wyl I seke.

O hyde not thou thy face fro
me: nor cast thy seruaunte away
in displeasure.

Thou hast been my succour:
leauē me not, neyther forsake
me, O God of my saluacion.

When my father and my mo-
ther forsake me: the Lorde taketh
me vp.

Teache me thy way, O Lorde:
and leade me the ryghte waye,

The mornynge prayer

because of myne enemyes.

Deliver me not over into
the will of myne aduersaryes: for
there are false wytnesses rylen
by agaynste me, and suche as
speake wzonge.

I shoulde vtterly haue sayn-
ted: but that I beleue verelye to
se the goodnes of the Lord, in the
lande of the lyuing.

O tary thou the Lordes lai-
sure: be stronge and he shal com-
fort thin heart, and put thou thy
truste in the Lord.

Glorie be to the father. &c.
As it was in the begynnyng. &c.

Lessons for mornynge prayer
on vvednesdaye.

The firste lesson taken out of the
eleuenth Chapter of the Pro-
uerbes.

For wednesdays.

A false Ballaunce is an abho- Pro. 12.
mination vnto the Lorde:
But a true weyghte pleaseth hym. Where pryde is, there
is shame also and confusion.
But where as is lowlines there
is wisdom. The innocent dea-
lynge of the iuste shall lead them:
But the vnfaithfulnesse of the
despyers shall be their owne de-
struction. Riches helpe not in
the daye of vengeance. But
ryghteousnes delyuereth frome
death. The righteousness of the
innocent ordyeth hys waye: but
the vngodlye shall fall in hys
owne wyckednes. The ryghte-
ousnes of the iuste shall delyuer
them. But the despyers shall be
taken in their owne vngodly-
nesse.

Thus endeth the first Lesson ta-

H. V.

ken

The Mornynge prayer

taken oute of the eleuenth Chapter
of the Proverbes.

we prayse thee O God, &c.

The seconde lesson.

Math. 5.

I Saye vnto you (sayeth
Chryste) excepte youre
ryghteousnesse exceede
the ryghteousnesse of the Scri-
bes and Pharisees, ye can not
entre into the kyndome of hea-
uen. Ye haue hearde that it was
sayde vnto them of the old tyme:
Thou shalt not kyll, whoso-
uer killeth, shalbe in daunger of
iudgement. But I saye vnto
you: that whosoever is angrye
wyth his brother (vnadvisedlye)
shalbe in daunger of iudgement.
And whosoever sayeth vnto hys
brother, Racha, shalbe in daun-
ger of a counsaile. But whoso-
uer sayeth: thou fool, shall be in
Daunger

For wednesday

daunger of hell fyre. Therefore,
yf thou offerest thy gyfte at the
autler, and there remembrest
that thy brother hath oughte a-
gaynste thee: Leane there thyne
offerynge before the autler, and
goe thy waye first, and be recon-
ciled to thy brother, and then
come and offre thy gyfte.

Thus endeth. &c.

**Blessed be the Lorde God
of Israel. &c.**

**Psalmes for Euenynge prayer
on wrednesday.**

Our father whych art. &c.

O Lord open thou my lyppes. &c.

O God make speede to saue me.

O Lorde make hast to helpe me.

Glorie be to the father. &c.

**As it was in the begynnyng,
is now. &c.**

Letatus

The Evening prayer

Isa. lvi. som in. Psalm. xxi.

Psalm. xxi.

I Was glad when they sayde
vnto me: we wyll goe into
the house of the Lorde.

Our feete shall stande in thy
gates: O Ierusalem.

Ierusalem is builded as a citie:
that is at vnitie in it selfe.

For thyther the tribes goe
vp, euen the tribes of the Lorde:
to testifie vnto Israel, to geue
thanckes vnto the name of the
Lorde.

For there is the seate of iud-
gemente: euen the seate of the
house of Dauid.

O praye for the peace of Je-
rusalem: they shall prosper that
loue thee.

Peace be within thy walles:
and plenteousnes within thy
palaces.

For

For wednesdays.

For my brethren and companions sakes: I wil wish thee prosperitie.

Yea, because of the house of God our God: I wil seek to doe thee good.

Glorie to the father. *re.*

As it was in the. *re.*

Ad te leuau i oculos meos.

Unto thee lifte I vp mine eyes: O thou that dwellest
in the heauens. Psal. 123

Beholde, even as the eyes of seruantes loke vnto the handes of their Maisters, and as the eyes of a mayden, vnto the hand of her Maistresse: even so our eyes waite vpon the Lorde our God, vntil he haue mercede vpon vs.

Haue mercy vpon vs, O lord, haue mercede vpon vs: for we are
vnterly

The Euenyng prayer

Worthily despised.
Our soule is filled with the
scorneful reproche of the welthy
and with the despitefulness of the
proude.

Glorie be to the father. &c.

As it was in the &c.

The first lesson, taken out of the
thyrd Chapter of Ecclesiasticus

Eccle. 3.

The Chylidzen of wyldome
are a congregacion of the
ryghteous, and theyr ex-
ercise is obedience & loue. Heare
me youre father (O my deere chil-
dzen) & doe thereafter that ye may
be safe: For the Lorde wyll haue
the father honoured of the chyl-
dzen, and looke what a mother
commaundeth her chylidzen to do,
he wyll haue it kepte. Whoso
honoureth hys father, hys syn-
nes shalbe forgiven hym: And
he

For wednesday.

he that honoureth hys mother,
is lyke one that gathereth treasure together. Whoso honoureth
hys father, shall haue ioye of hys
owne children: & whē he maketh
hys prayer, he shall be heard.

He that honoureth hys father
shall haue a longe lyfe. And he
that is obediēt for the Lordes
sake, hys mother shall haue ioye
of him. He that feareth the Lord,
honoureth hys father and mo-
ther and doeth thē seruice, as
it were vnto the Lorde him selfe,
honoure thy father in dede, in
worde, and in all patience, that
thou mayest haue hys blessinge

Thus endeth &c.

My soule doeth magnifie. &c.

The seconde Lesson, taken out of
the fyrte Chapter to the Ephe-
sians.

Chyl-

The Evening prayer.

Ephes. 6.

O children, obey your fathers
and mothers in the Lord:
for that is right. Honour
thy father and mother (the same
is the first commandment in
the promise) that thou mayest
prosper, and thus longe on the
earth. Ye fathers, love not your
children to wrath: But bringe
them up thorow the doctrine
and correction of the Lord. Ye
seruautes obey them that are
your heades (in Christ) with
feare and trembling, even with
the singleness of your heart, as
unto Christ: Not doynge ser-
uice unto the eye, as they that
goe aboute to please men: But
as the seruautes of Christ, do-
ynge the will of God, from the
hearte with good will, seruinge
the Lord, and not menne, kno-
winge

For Thursday.

woynge thys, that whatsoeuer
good thyng any man doeth, the
same shall he receyue agayne of
God, whether he be bonde or
free. And ye maisters, doe euen
the same thynges vnto the, put-
tyng away threathinges: kno-
winge that your maister also is
in heauen: Neyther is there any
respecte of person with hym.

Thus endeth &c.

Lord now lettest thou thy. &c.

As on Sondaye.

Psalmes for mornynge prayer
on Thursdaye.

Our father whiche arte. &c.

O Lorde open thou my lyp-
pes.

And my mouth shall shewe
furth thy prayse.

O God make spede to saue me.

O Lorde make hast to helpe me.

A. i.

Glo-

The Mornyng prayer

Glorie be to the father. &c.
As it was in the begynnyng,
is now. &c.

Exaltabo te Domine. Psalm. 30.

Psalm. 30.

I wil magnifye thee, O lord,
for thou hast set me vp: and
not made my foes to trium
phe ouer me.

O Lorde my God, I cryed
vnto thee: and thou haste healed
me.

Thou Lorde haste brought
my soule out of hell: thou hast
kept me my life from them that goe
downe to the pytte.

Sing prayses vnto the Lord
(O ye saynctes of hys) and geue
thankes vnto hym, for a remem
braunce of hys holynes.

For hys wrath endureth but
the twyncklinge of an eye, and in
hys pleasure is lyfe: heauynesse
maye

For Thursdaye.

maye endure for a nyght, but ioy
commeth in the mornynge.

And in my prosperite I said, I
shall neuer be remoued: Thou
Lorde of thy goodnesse hadst
made my hyl so stronge.

Thou dydst tourne thy face
(fro me:) and I was troubled:

Than cryed I vnto thee, O
Lord: and gat me vnto my Lord
ryghte humblye.

What profite is there in my
bloude: whan I goe downe to
the pytte:

Shall the duste geue than-
kes vnto thee: or shall it declare
thy trueth:

Heare, O Lorde, and haue
mercye vpon me: Lorde be thou
my helper.

Thou haste tourned my hea-
uynesse into ioye: thou hast putte

The Mornynge prayer

of my sackclothe, and garded me
with gladnes.

Therefore shall euerye good
man synge of thy prayse without
ceasyng: O my God I wyl geue
thankes vnto thee for euer.

Glorie be to the father. &c.
As it was in the begynnyng. &c.
Benedicam Dominum.

Psal. 34.

I Wyl alwaye geue thankes
vnto the Lorde: hys prayse
shall euer be in my mouth.

My soule shal make her boist
in the Lorde: the humble shal hear
therof and be glad.

O prayse the Lorde wyth me,
and lette vs magnifie hys name
together.

I sought the Lorde, and he
hearde me: yea, he delpuered me
out of all my feare.

They had an eye vnto hym;
and

For Thursday.

and wer lightned : and their faces wer not ashamed,

Loe, the pooze cryeth, and the Lorde heareth hym: yea, and sa- ueth hym out of all his troubles.

The Angel of the Lorde ta- rieth rounde aboute them that feare hym: and delyuereth them.

O taste and see how gracious the Lorde is : blessed is the man that trusteth in him.

O feare the Lorde, ye that be his sainctes : for they that feare hym, lacke nothinge.

The lyons doe lacke, and suffre hunger: but they whiche seke the Lorde, shall want no maner of thing that is good.

Come ye childzen, and hearken vnto me : I wyll teache you the feare of the Lorde.

What man is he that lusteth

I.iii.

to

The Mornynge prayer

to lyue, and woulde fayne see
good dayes: kepe thy tonge from
euill, and thy lippes that they
speake no guyle.

Eschewe euyl and doe good;
seke peace and ensue it.

The eyes of the Lorde, are o-
uer the righteous: and hys eares
are open vnto theyr prayers.

The countenaunce of þe Lorde
is agaynst them that doe euil: to
roote out the remembraunce of
them from of the earth.

The righteous crye, and the
Lorde heareth them: and delyue-
reth the out of all theyr troubles.

The Lorde is nigh vnto them
that are of a contrite heart: and
wil saue such as be of an humble
spirite.

Great are the troubles of the
righteous: but the Lorde deliue-
reth

For Thursday.

reth him out of all.

He kepeth all hys bones: so
that not one of them is broken.

But misfortune shall slaye the
vngodlye: and they that hate the
righteous, shall be desolate.

The Lord deliuereth the sou-
les of hys seruauntes: and all
they that put theyr trust in hym,
shall not be destitute.

Glorie be to the father. &c.

As it was in the beginnunge. &c.

Lessons for mornynge prayer
on Thursdaye.

The fyrste Lesson taken oute of
the thye and twentye Chapter of
Ecclesiasticks.

Let not thy mouthe be ac-
customed with swearyng Eccle 23.
for in it there are manye
falles. Let not the name of God
be continualye in thy mouthe:
for lyke as a seruaunte whyche

The Mornyng prayer

Is ofte purghed cannot be with-
out some soze: euen so whatsoe-
uer he be that sweareth and na-
meth God shal not be cleane pur-
ged from synne. A man that v-
seth muche swearynge shall be
syllled wyth wyckednesse, and
the plague shall neuer go frome
hys house. If he begyle hys bro-
ther, hys fault shalbe vpon him,
If he knowledg not hys synne,
he maketh a double offence: and
yf he sweare in vayne, he shall
not be found ryghteous, for his
house shalbe ful of plagues. The
wordes of the swearer bringeth
deathe. God graunte that it be
not founde in the house of Iac-
cob. But they that feare God,
eschewe all suche and not lye
welteryng in synne.

Thus endeth. &c.

We

For Thursday.

WVe prayse thee, O Lord. &c.

The seconde Lesson taken out
of the xijth Chapter of Saynt
Matthewe.

YE haue heard, howe it was
sayde to them of olde tyme:
thou shalt not forswear
thy selfe. But shalt perfourme
vnto the Lorde those thynges
that thou swearest. But I saye
vnto you: sweare not. Sweare
not at all, neither by heauen, for
it is gods seate, nor by the earth,
for it is his fote stole; neyther by
Ierusalem, for it is the citie of
the great kynge: Neyther shalt
thou sweare by thy heade, be-
cause thou canste not make one
heere whyte or blacke. But your
communication shalbe, yea, yea:
naye, naye, for what soeuer is

I. v.

ad=

The Euenyng prayer

added then these, it commeth of
euyl.

Thus endeth the .ii. lesson. &c.

Blessed be the Lorde
God of Israell. &c.

And so as Morninge prayer
endeth on Sondaye.

Psalmes for Euenyng prayer
on Thursdaye.

Our father whyche arte. &c.

O God make spede to saue me.

O Lorde make haste to helpe
me.

Glorie be to the father. &c.

As it was in the begynnyng,
is nowe. &c.

Nisi Dominus.

Psalme 27.

Excepte the Lorde buylde the
house: theyr labour is but
losse that buylde it.

Excepte the Lorde kepe the
cyyte: the watcheman waketh
but in vayne.

It

For Thursdaye.

It is but lost labour & ye haue
to ryse vpearely, and so late take
rest: and eate the breade of care-
fullnes, for so he geueth his belo-
ued slepe.

Lo, children, and the fruite of
thy wombe: are an heritage and
gift, that commeth of the Lorde.

Like as the arrowes in the hand
of & Gyaunt: euen so are the yong
children.

Happye is the man that hath
hys quiver ful of them: they
shall not be ashamed when they
speake with theyr enymies in the
gate.

Glorie be to the father. &c.

As it was in the .&c.

Beati omnes.

Blessed are all they that
feare the Lord: and walke Psal. 128.
in hys wayes.

For

The mornynge prayer

For thou shalt eat the labours
of thyne handes: O well is the,
and happy shalt thou be.

Thy wife shalbe as the fruit-
full vine: vpon the walles of thy
house.

Thy children lyke the Olive
braunches: round about thy ta-
ble.

Loe, thus shall the manne be
blessed: that feareth the Lord.

The Lord from out of Syon,
shal so blesse thee: that thou shalt
see Hierusalem in prosperitie all
thy life longe.

Yea, that thou shalt see thy
childres children: and peace vpon
Israell.

Glorie be to the father. &c.

As it was in the beginning. &c.

Lessons for Euenynge prayer
on Thursdaye.

The

For Thursdaye.

The fyrste Lesson taken out of the
xxiii. Chapter of the Proverbs.

Laye no preuye wayte wyckedlye vpon the house of the ryghteous, and disquiet not hys restyng place. For a iuste man falleth seuen tymes, and ryseth vp agayne. But the vngodlye falleth to wyckednesse. Reioyce not at the fall of thyne enemye: And lette not thyne hearte be gladde when he stumblleth. Lest the Lorde (when he seeth it) be angry, and turne hys wrath from hym vnto thee. Let not thy wrath and gelousye moue thee, to folowe the wicked and vngodlye. And why: the wycked haue nothyng to hope for, and the candle of the vngodlye shall be putte out. My sonne, feare thou the Lorde and the
Kynge

The Euenyng prayer

Kynge, and kepe no companye
with the sedicious persons: for
theyr destruction shall come so-
denly, and who knoweth the sal
of them bothe.

Thus endeth .yr.

My soule dothe magnifye: &c.

The seconde lesson.

Rom. 13.

Et euerye soule submitte
hym self vnto the auctho-
ritie of the higher powers.
for there is no power but of
God. The powers that be, are
ordayned of God. Whosoever
therfore resisteth power; resis-
teth the ordinaunce of God. But
they that resist, shall receaue to
them selfe dampnation. for Ru-
lers are not fearefull to the that
doe good, but to them that doe
euyl. Wylte thou be wythoute
feare of the power? Doe well
then

For Thursdaye.

then: and so shalte þ be prayesd of
the same, for he is the minister of
God, for thy wealthe. But yf
thou doe that whyche is euyl,
than feare, for he beareth not
the swearde for nought: for he
is the minister of God, to take
vengeaunce of hym that doeth
euyl. Wherefore, ye must nedes
obeye, not onelye for feare of ven-
geaunce, but also because of con-
science. And euen for thys cause
paye ye tribute. For they are
Goddes ministers seruyng for
the same purpose. Geue to eue-
rye man therfore hys duetye, tri-
bute, to whome tribute belon-
geth: Custome, to whome cu-
stome is due. Feare, to whome
feare belongeth. Honour, to
whome honour partayneth.

Thus endeth the second. &c

Lozde

The Mornyng prayer

**Lorde nowe lettest thou
thy seruante. &c.**

**As on Sundaye Eue-
nyng prayer.**

**Psalmes for mornyng prayer
on Frydaye.**

Oure father whiche arte. &c.

**O Lorde open thou my lyp-
pes.**

**And my mouthe shall shewe
forthe thy prayse.**

O God make spede to saue me.

**O Lorde make hast to helpe
me.**

**Glozy be to the father, and to
the sonne, and to the holy ghost.**

**As it was in the beginnyng,
is nowe, and euer shalbe worlde
without end. Amen.**

Noli emulari, Pal. xxxvii.

Frette

For Frydaye.

Fet not thy selfe because of
the bugodlye: Neyther be Psalme. 37.
than enuyous agaynste the
euill doers.

For they shall soone be cutte
downe lyke grasse: and be wy-
thered euen as the grene herbe.

Butte thou thy truste in the
Lorde, & be doying good: dwel in
the lande, and verelye thou shalt
be fedde.

Delighte thou in the Lorde:
and he shall geue thee thy hear-
tes desyre.

Committe thy waye vnto
the Lorde, and put thy truste in
hym: and he shall brynge it to
passe.

He shall make thy ryghte-
ousnesse as cleare as the lyghte:
and thy iuste dealynge as the
noone daye.

R. i.

Hold

The Mornyng prayer

Hold thee styl in the Lorde,
and abyde pacientlye vpon him:
but greue not thy selfe at hym,
whose waye doeth prosper a-
gaynste the man that doeth after
euill counsailes.

Leaue of frome wrathe, and
lette goe displeasure: frette not
thy selfe, els shalte thou be mo-
ued to doe euill.

Wycked doers shal be rooted
out and they that pacietyly abyde
the Lorde, those shal inheryte the
lande.

Yet a little while, & the vngod-
ly shal be cleane gone: thou shalt
looke after his place, and he shal
be awaye.

But the meke spirited shall
possesse the earth: and shal be re-
freshed in the multitude of peace.

The vngodlye seketh coun-
saile

For Frydaye.

sayle against the iuste: and gnaseth vpon hym wpth hys teeth.

The Lorde shall laughe him to scoorne: for he hath seen; y^e hys daye is comminge.

The vngodlye haue drawen oute the sworde, and haue bened theyr bowe: to caste downe the pooze and nedye, and to slaye such as be of a right conuersaciō.

Theyr sworde shall goe thorow theyr owne heart: and their bowe shalbe broken.

A small thinge that the righteous hath: is better then great ryches of the vngodly.

For the armes of the vngodlye shalbe broken: and the Lorde vpholdeth the ryghteous.

The Lord knoweth the daies of the godlye: and theyr inheritaunce shal endure for euer.

R.ii. They

The Mornyng prayer

They shall not bee conformed in the perillous tyme: and in the dayes of darth they shall haue ynough.

As for þe vngodlye, they shall perishe, and the enemies of the Lorde shall consume as the fatte of lambes: yea, euen as þe smoke shall they consume awayne.

The vngodly bozoweth and payeth not agayne: but the righteous is merciful, and liberall.

Suche as be blessed of God, shall possesse the lande: and they that be cursed of hym shall be rooted out.

The Lorde ordereth a good mans goynge: and maketh hys waye acceptable to himselfe.

Though he fall, he shall not be cast awayne: for the Lorde upholdeth him with hys hande.

For Fryday.

I haue been yonge, and now
am olde: and yet sawe I neuer
the righteous forsaken, nor hys
seede begging theyr bread.

The righteous is ever mer-
cyfull, and lendeth: and hys seede
is blessed.

Flye from euyl, and dooe the
thyng that is good: and dwell
for euermore.

For the Lord loueth the thing
that is right: he forsaketh not hys
that be godly, but they are prefer-
ued for euer.

(The righteous shalbe puni-
shed:) as for þe seede of the vngod-
ly, it shalbe rooted oute.

The righteous shall enherite
the lande: & dwell therein for euer.

The mouth of the righteous
is exercysed in wisdom: and hys
tongue wyll be talchynge of

The Mornyng prayer

iudgement.

The lawe of hys God is in
hys hearte : and hys goynges
shall not syde.

The vngodly seeth the righ-
teous: and seketh occasion to slay
hym,

The Lorde wyll not leaue
hym in hys hande , nor con-
dempe him whan he is iudged.

Hope thou in the Lorde, and
kepe hys waye, and he shall pro-
mote thee : that thou shalt pos-
sesse the lande, whan the vngode-
lye shall peryshe, thou shalt see it,

I my selfe haue sene the vn-
godlye in great power, and sto-
ryshynge lyke a grene Bay tree.

And I went by, & loe, he was
gone : I soughte hym, but hys
place, could no where be founde.

Kepe innocencie , and take
hede

For Frydaye.

heede vnto the thyng that is
ryghte: for that shall brynge a
man peace at the laste.

As for the transgressours, they
shall peryshe together: and the
ende of the vngodlye is, they
shalbe rooted oute at the laste.

But the saluacion of the righ-
teous commeth of the Lorde;
whych is also their strength in
the tyme of trouble.

And the Lorde shall stande
by them, and saue them: he shall
delyuer theym from the vngod-
lye, and shall saue them, because
they put theyr truste in hym.

Glozy be to the father. &c.

As it was in the. &c.

Lessons for mornynge prayer
on Frydaye.

The fyrste Lesson taken oute
of the. xxi. Chapter of Eccle-
siasticus.

L. iiii.

My

The Mornyng prayer

De sonne, yf thou haste
synned, doe it no moore.
But praye for thy fore-
synnes, that they maye be for-
geuen thee. Flye from synne, e-
uen as from a Serpente: for yf
thou comest nyghe to her, she
wyl byte thee. The teeth thereof
are as the teeth of a Lion, to slay
the soules of menne. The wy-
kednesse of man is a sharpe two-
edged swerde, whiche maketh
suche woundes that they canne
not be healed. Strife and wron-
geous dealyng shall waste a-
waye a mannes goodes, and
throughe pryde, a ryche house
shall be broughte to naughte.
Thus the ryches of the proude
shall be rooted oute. Frome the
mouthe of the poore, hys prayer
shall be hearde, and the reuen-
gyng

For Frydaye.

gyng of hym that hastily come.
Whoso hateth to be reformed,
it is a token of an vngodly per-
son. But he that feareth God wil
remembre hym selfe.

Thus endeth the first Lesson. &c.
we prayse thee O God. &c.

The seconde Lesson taken
out of the thyrd Chapter
of Iohn.

God so loued the world, that
he gaue hys onely begot- Iohn. 3.
ten sonne, that whosoever bele-
ueth in hym shoulde not perishe,
but haue everlastyng lyfe. For
God sente not hys sonne into the
worlde, to cōdempne the world,
but that the worlde throughe
hym myghte be saued. He that
beleueth on him, is not condemp-
ned. But he that beleueth not, is
condempned alreadye. Because
k. v. he

The mornyng prayer

he hath not beleued in the name
of the onely begotten sonne of
God. And thys is the condemp-
nation, that lyghte is come into
the worlde, and men loued dar-
kenesse moore than lyghte. Be-
cause theyr dedes were euill.
For euerye one that euill doeth,
hateth the lyghte: Neyther lo-
ueth the lyghte, lest hys dedes
shoulde be reproued. But he that
doeth trueth, commeth to the
lyghte, that hys dedes maye be
knownen, howe that they are
wrought in God.

Thus endeth the second lesson. &c.

Blessed be the Lorde God
of Israell. &c.

*Psalmes for Euenynge prayer
on Fryday.*

Our father whyche arte. &c.

O God make speede to saue me.



For Frydaye.

O Lord make hast to helpe me.

Glorie be to the father. ac.

As it was in the begynnyng,
is now. ac.

De profundis clamaui. Psal. cxxx.

Out of the depe haue I cal-
led vnto the, O Lord: Lord Psal. 130.
heare my voyce.

Oh let thine eares consyder
well: the voyce of my complaynt.

If thou Lord, wilt be extreme
to marke what is done amisse:
O Lord, who may abide it?

For there is mercy with thee:
therfore shalt thou be feared.

I loke for the Lord, my soule
doeth waite for hym: in his wor-
de is my trust.

My soule flyeth vnto the lord,
before the moornyng watche: (I
say) before the moornyng watche.

O Israell, trust in the Lord,

The Euenyng prayer

for with the Lorde there is mercy: and with hym is plenteous redemption.

And he shall redeme Israel: from all hys synnes.

Glorve be to the father. &c.

As it was in the. &c.

Ecce quam bonum.

Psalm 133.

BEhold, howe good and ioyfull a thing it is: brethren to dwell together in vnite.

It is like the precious oyntment vpon the head, that ranne downe euen to the bearde: euen vnto Aarons beard, and went downe to the skyrtes of hys clothing.

Like as the dewe of Hermon: which fell vpon the hill of Syon.

For there the Lord promysed his blessing: and lyfe for evermore.

Glorv

For Frydaye.

Glorie be to the father. *et.*
As it was in the beginning. *et.*

Lessons for Euenynge prayer
on Frydaye.

The first lesson, taken out of the
xxxv. Chapter of Ecclesiasticus.

The Lorde heareth the oppressed, he despyseth not the desyre of the fatherlesse nor the wydowe, when she pouereth oute her prayer before him. Doeth not God see the teares that runne downe the chekes of the wydowe? Or heareth he not the complaynte, ouer such as make her to wepe? Whoso serueth God after hys pleasure shalbe accepted, and hys prayer reacheth vnto the cloudes, tyll she come nyghe, she wyll not be comforted nor goe her waye, tyll the hyghest God haue respecte vnto

Eccle. 35.

The Euenyng prayer

unto her. Geue true sentence and
perfourme the iudgement. And
the Lorde wyll not be slacke in
commynge nor tarpe longe: tyll
he haue smytten in sonder the
backes of the vnmetyfull, and
auenged hym selfe of the Hea-
then.

Thus endeth. &c.

My soule doeth magnifie. &c.

*The seconde Lesson, taken out of
the fyrte Chapter to the Ephe-
sians.*

Ephe. 6.

Inallye my brethren be
stronge through the Lord,
and through the power
of his myghte, putte on all the
armoure of God, that ye maye
stande agaynste the assaultes of
the Dewyll, for we wrestle not
agaynste bloude and fleashe.
But agaynste rule, and against
po-

For Frydaye.

power, agaynste worldelye rulers, euen gouernours of the darckenesse of thys worlde, agaynste spirituall craftines in heauenlye thynges. Wherefore, take vnto you the whole armour of God, that ye maye be able to resiste in the euyl daye, and stande persfyt in all thynges. Stande therfore, and poure loynes gird with y^e trueth, haupnge on the brest plate of righteousness, and haupnge shoes on youre fete, that ye maye be prepared for the gospel of peace. Aboue all, take to you the shylde of faythe, wherewith ye maye quenche all the fyre darteres of the wycked. And take the helmet of saluacion, and the swearde of the spirite, whiche is the worde of God. And praye alwayes
wyth

The Euenyng prayer

wyth all maner of prayer and
supplication in the spirite: And
watche there vnto wyth all in-
stance.

Thus endeth. &c.

Lordenowe lettest thou
thy seruante. &c.

*Psalmes for mornynge prayer
on Saterdaye.*

Oure father whiche arte. &c.

O Lorde open thou my lyp-
pes.

And my mouth shall shewe
forth thy prayse.

O God make spede to saue me.

O Lorde make hast to helpe
me.

Glozy be to the father, and to
the sonne, and to the holy ghoſt.

As it was in the begynnyng,
is now, and euer shalbe worlde
without ende. Amen.

Quid

For Saterdaye.

Quid gloriaris in malicia.

Why boastest thou thy selfe, Psal. lii.
thou tyrante: That thou
canst doe mischiefes:

Whereas the goodnes of god:
endureth yet dayly.

Thy tongue imagineth wit-
nednes: and with lyes thou cut-
test like a chape rasor.

Thou hast loued vngracious-
nes more then goodnes: and to
falshe of lyes more then ryghte-
ousnes.

Thou hast loued to speake al
wordes that maye doe hurte: O
thou falshe tongue

Therefore shall God destroye
thee for ever: he shall take the and
plucke thee out of thy dwelling,
and roote thee out of the lande of
the lyuynge.

The ryghteous also shall see

A.i.

thyng

The Mornyng prayer

thys, and feare: and shall laughe
hym to skorne.

Loe, thys is the man that
tooke not God for hys strength:
but trusted vnto the multitud of
his riches, & strengthened hymselfe
in his wickednes.

As for me, I am like a grene
Olyue tree in the house of God:
my trust is in the tender mercy
of God, for ever and ever.

I wyll alwaye geue thanks
vnto the, for that thou hast done:
and I wyll hope in thy name, for
thy sanctes like it well.

Glorie be to the father, and to
the sonne, and to the holye goste.
As it was in the beginninge, is
nowe, &c.

Nonne Deo subiecta.

For Saterdaye.

My soule truelye wayteth Psalme. 61
styl upon God: for of hym
commeth my saluacion.

He verely is my strength and
my saluacion: he is my defence so
that I shal not greatly fall.

Howe longe wyll ye yma-
gine myschiese agaynst euerie
manne: ye shall bee slayne all the
sorte of you, yea as a totteringe
wal shal ye be, and lyke a broken
hedge.

Their deuise is only howe to
put hym out whom God will ex-
alte: their delight is in lyes, they
geue good wordes with their
mouthe, but curse with their
hearte.

Neuethelesse, my soule wait
thou stil upon God: for my hope
is in him.

He trulye is my strength, and
A.ii. my

The Mornynge prayer

my saluacion: he is my defence so
that I shal not fall.

In God is my health and my
glozy: the rocke of my might, and
in God is my trust.

O put your trust in him al-
way (ye people) powze out your
heartes before hym, for God is
oure hope.

As for the chyl dren of men, they
are but wayne: the chyl dren of me
are disceipful vpon the waygh-
tes, they are altogether lighter
then vanitie it selfe.

O truste not in woronge and
robbery, geue not your selues vn-
to vanitie: yf riches encrease, let
not your hearte vpon them.

God spake once and twise: I
haue also heard the same, that po-
wer belongeth vnto God.

And that thou Lorde art mer-
cyful

For Saterdaye.

eyfull: for thou rewardest euerye
man accordyng to hys worke.

Glorie be to the father. &c.

As it was in the begynnyng. &c.

Lessons for Mornynge prayer
on Saterdaye.

The fyrst lesson taken out of the
eyghte and twentye Chapter of
Ecclesiasticus.

HE that seketh vengeance, Eccle. 28.
shall fynde vengeance of
the Lord, whyche shall su-
relve kepe hys synnes. Forgyue
thy neyghboure the hurte that
he hath done to thee, and so shall
thy synnes be forgeuen thee al-
so, when thou prayest. A man
that beareth hatred agaynste
another, howe dare he desyre
forgeuenesse of God. He that sheweth
no mercye to man whyche
is lyke hym selfe, howe dare he
aske forgeuenesse of hys synnes.

A.iii.

Pf

The Mornyng prayer

¶ If he þis but fleash beareth hatred, and kepeth it, who wyl en-
treate for hys synnes: Remem-
bre the ende, and lette enymytie
passe, whiche seketh death and
destruction, and abyde thou in
the commaundementes. Re-
membere the commaundementes,
so shalte not thou be rigorous o-
uer thy neyghboure. Thycke
hypon the couenaunte of the
highest, and forgeue thy neigh-
bours ignorance.

Thus endeth. &c.

We prayse thee O God. &c.

*The seconde lesson taken oute of
the thyrtyenth chapter of Marke.*

Mark. 13.

Sleeke hede, watche and
praye, for ye knowe not
when the tyme is. As a
manne whiche is gone into a
straunge countreie, and hath
left

For Saterday.

leste hys house, and geuen hys
substaunce to hys seruauntes,
and to euerye man hys worke,
and commaunded the Porter to
watche: Watche ye therfore, for
ye knowe not when the maister
of the house wyll come, at euen
or at mydnyghte, whether at
the Cocke crowynge, or in the
dawnynge: Lest yf he come so-
denly, he fynde you sleping. And
that I saye vnto you, I saye vn-
to you all, watche.

Thus endeth. &c.

**Blessed be the Lorde
God of Israell. &c.**

**Psalmes for Euenynge prayer
on Saterdaye.**

**Our father whiche arte. &c.
O God make spede to saue me.
O Lorde make haste to helpe
me.**

L.iiii.

Glo-

The Euenyng prayer

Glorie be to the father, and
to the sonne, & to the holy ghost.
As it was in the begynnyng,
is now. &c.

Voce mea ad Dominum.

Psalm. 42.

I Cryed vnto the Lorde
wyth my voyce: Psea, eue
vnto the Lorde dyd I
make my supplication.

I powzed out my complayn-
tes before hym: and shewed hym
of my trouble.

When my spirite was in hea-
uynes, thou knewest my pathe;
in the waye wherein I walked
haue they priuelye layed a snare
for me.

I looked also vpon my ryght
hande: and see, there was no
man that woulde knowe me.

I had no place to flee vnto:
and no man cared for my soule.

I

For Saterdaye.

I cryed vnto thee, O Lorde,
and sayde: thou art my hope and
my porcion in þ land of þ lyuyng.

Consyder my complaynte:
for I am broughte very lowe.

O delpue me frō my persecu-
tours: for they are to stronge for
me.

Byynge my soule oute of pri-
son, that I maye geue thanckes
vnto thy name: whyche thyng
yf thou wilt graūt me, then shall
the ryghteous resorte vnto my
companye.

Glorie be to the father. &c.

As it was. &c.

Exaltabo te Deus.

I Wil magnifie thee, O God
my kyng: and I wyl praise
thy name for euer and euer.
Euery daye wil I geue thanckes
vnto thee: and praise thy name

Psal. 145.

A. v.

thy

The Euenyng prayer

for euer and euer.

Great is the Lord, and marueylous worzhope to be prayled: there is no ende of his greatnes.

One generacion shall prayse thy workes vnto another: and declare thy power.

As for me, I wil be talkyng of thy worship: thy glory, thy prayse, and wonderous workes.

So y men shall speake of the might of thy marueylous actes: & I will also tell of thy greatnes.

The memorial of thine aboundaunte kindnes shalbe shewed: and men shall singe of thy righteousness.

The Lorde is gracions and mercyfull: long sufferyng, and of great goodnes.

The Lorde is louing vnto every man: and his mercy is ouer all

For Saterdaye.

all hys workes.

All thy workes praise thee, O
Lorde: and thy saines geue thā-
kes vnto thee.

They shew the glory of thy
kingdom: and talke of thy power

That thy power, thy glorie,
and mightines of thy kingdome:
might be knowen vnto men.

Thy kingdome is an everla-
stinge kyngdō: and thy domini-
on endureth thorowout al ages.

The Lorde vpholdeth all
such as fal: and lifeth vp al those
that be downe.

The eyes of all wayte vpon
thee, O Lorde: and thou geuest
them theyr meate in due season.

Thou openest thine hand: and
fillest al thinges liuing with plen-
teousnes.

The Lorde is righteous in
all

The Euenyng prayer

all hys wayes: and holy in al his
woorkes.

The Lord is nye vnto al them
that call vpon him: yea, all such
as cal vpon him faythfully.

He will fulfill the desyre of the
that feare hym: he also will hear
theyr crye, and will helpe them.

The Lord preserveth all the
that loue hym: but scattereth a-
broad all the vngodly.

My mouth shall speake the
praise of the Lord: and lette all
fleshe geue thākes vnto hys holy
name, for euer and euer.

Glorie be to the father, and to
the sonne, and to the holy goste,
As it was in the begynnyng,
is now and euer shalbe worlde
without ende. Amen.

The spyske Lesson taken oute

For Saterdaye.

of the. vii. Chapter of Eccle-
siasticus.

Lessons for mornynge prayer
on Saterdaye.

Fear the Lord with al thy soule, & honour hys ministers. Loue thy maker with all thy strength, and forsake not hys seruantes. Feare the Lord with al thy soule, and honour hys preastes. Geue them theyr portion of the fyrste frutes and increase of the earth, lyke as it is commaunded thee: and recōcile thy selfe of thy negligence with þe lytle floke: geue the the shoulders, and their appointed offerynges and fyrstlynges: Rech thyne hand vnto the poore that God maye blesse the wth plenteousnesse. Be liberall vnto all men lyuynge, yet let not but

Eccle.7.

The Euenyng prayer

but doe good euen vnto them
that are deed. Lette not them
that wepe, be without comfort,
but mourne with such as mour-
ne. Let it not greue the to biset
the spcke: for that shal make the
to be beloued, whatsoeuer thou
takest in hande, remember the
ende, and thou shalte neuer do a
mylse.

Thus endeth. &c.

My soule dothe magnifye. &c.

The seconde lesson taken oute
of the nynt Chapiter of the
Ixxij Epistle to the Corin-
thians.

Who goeth a warfare at any
tyme at hys owne cost:
Who planteth a vineyarde,
and eateth not of the fruite ther-
of: Or who fedeth a flocke, and
eateth not of the mylke of the
flocke: Saye I these thynges af-
ter

For Saterdaje.

ter the maner of menne: Sayeth
not the lawe the same also: for
it is wrytten in the lawe of Mo-
ses. Thou shalt not mowell the Deu. 25
mouthe of the Oxe that treadeth 1. Timo. 5.
oute the corne. Doeth God take
thoughte for Oxen: Sayeth
he it not altogether for oure sa-
kes: For oure sakes no doubte
thys is wrytten: that he whiche
eareth, shoulde eare in hope, and
that he which thresteth in hope,
shoulde be partaker of thys hope.
If we sowe vnto you spirituall
thinges, is it a great thing if we
reape your bodily thinges: If o-
ther be partakers of thys power Act. 20
ouer you. Wherefore are not
we rather: Nevertheless, we
haue not vsed thys power but
suffre all thinges, leaste we
shoulde hynder the Gospell of
Christ.

The Euenyng prayer

Christe. Doe ye not knowe, how
that they whiche minister a-
bout holpe thynges, lyue of the
sacrifice: They whiche waite of
the temple, are partakers of the
temple. Euen so also dyd the
Lord ordeyne: That they which
preache the Gospell, shoulde lyue
of the Gospell.

Thus endeth, &c.

Lord now lettest thou thy. &c.

As on Sondaye Euenyng
prayer.

The Collectes for Son-

dayes and holye

dayes throughe

oure all the

yeare

The first Sondaye of Advent.

Almyghty

Collec̃tes.

Almyghtye God, geue vs
grace that we maye caste
awaye the woꝝkes of dar-
kenes, and putte vpo vs the ar-
moure of lpyghte, nowe in the
tyme of thys mortall lyfe (in the
whiche thy sonne Iesus Chyste
came to visite vs in great humi-
litie) that in the laste daye, when
he shall come agayne in his glo-
rions maiestye to iudge bothe
the quicke and y dead, we maye
rise to y lyfe immortall through
hym: who lyueth and raygneth
wyth thee and the holpe ghoſte
nowe and euer. Amen.

The seconde Sondaye.

Blessed Lord, whiche haste
caused all holpe Scriptu-
res to be wyrtten for oure
learnynge: graunte vs that we
maye in suche wyse heare them,
M. i. reade,

Collected.

reade, marke, learne, and inwardely digest theym: that by patience and comforte of thy holye worde, we maye embrace and euer holde faste the blessed hope of euerlastyng lyfe, whych thou haste geuen vs in our Saviour Iesus Christ. Amen.

The xij. Sondag.

Oorde, we beseeche thee to heare to our praers, and by thy gracious visitacion, lyghten & darkenesse of our hearte, by oure Lorde Iesus Christ. Amen.

The xiii. Sondag.

Lorde praye for (we pray thee) thy power, & come amōg vs and w great myght succour vs: that whereas (through our syns and wyckednesse) we be loose let and binded, thy bountifull grace
and

Collected.

and mercye, throughe the satisfaction of thy sonne oure Lorde, maye speedely deliuer vs: To whome with thee and the holye ghoste, be honoure and glorie worlde without ende. Amen.

Christmas daye.

A mightye God, which hast geuen vs thy onely begotten sonne to take oure nature vpon hym, and this day to be borne of a pure vyrgin: graunt that we beyng regenerate, and made thy children by adoption & grace, maye dayly be renued by thy holye spirite, through þe same our Lorde Iesus Christ: who liueth & raygneth with thee, & the holye ghoste, now and euer. Amen.

Stephen's daye.

M. ii. Graunt

Collec̃tes.

Graunte vs, O Lorde, to
learne to loue our enemies
by the example of thy mar
tyr Saincte Stephē, who pray
ed for hys persecutours to thee:
whychē lyuest and raygneſt. At.

Sainct Iohn Euangelistes day.

Merciful Lorde, we beſeche
thee, to caſte thy bryghte
beames of lyghte vpo the
churche: That it beyngē lyghte
ned by the doctrine of thy bleſſed
Apoſtle and Euangelist Iohn,
may attayne to thy everlaſtyng
gyftes: Through Jeſus Chriſt
our Lorde. Amen.

The Innocentes day.

Almighty God, whose prai
ſe this day the pong Inno
cētes thy witnelles hath co
feſſed & ſhewed forth, not in ſpea
kyng, but in dying: mortify and
kyl

Collected.

kill all vices in vs, that in oure
conuersacion, our lyfe maye ex-
presse thy faith, whiche with our
tonges we doe confesse: through
Jesus Christe our Lorde.

The Sunday after Christmas daye.

Almyghtie God which hast
geuen vs, &c. As vpon
Christmas daye,

The Circumcision of Christ.

Olmyghty God, whych ma-
dest thy blessed sonne to be
circūcised & obedient to the
law for man: graunte vs the cir-
cumcision of the spirite, that our
hertes and al our membres be-
ing mortified from all worldlye
and carnall lustes, maye in all
thynges obeye thy blessed wyll:
Throughe the same thy sonne
Jesus Christe our Lorde,

The Epiphanye.

M.iii.

D

Collecſes.

O God whyche by the lea-
dyng of a ſtarre dyddeſt
maniſeſt thy only begot-
ten ſonne to þe Gentyles: Mercy-
fully graunt þe we whiche knowe
ledge thee nowe by fayth, maye
after this lyfe haue the fructio of
thy glorious Godhead, through
Chriſte our Lorde. Amen.

The firſt ſonday after the Epiſophany.

Lorde, we beſeeche thee mer-
cyfully to receyue the pray-
ers of thy people, which cal-
l vpon thee: And graunte þe they
may both perceaue and knowe
what thynges they oughte to
doe, and alſo haue grace and po-
wer, faythfullye to fulfill the
ſame, through Jeſus Chriſt our
Lorde. Amen.

The ſecond Sunday after the E-
piſophanie.

Almyghty

Collected.

A Almighty and everlasting
God, which doest governe
all thinges in heauen and
earth: mercifully heare the sup-
plications of thy people, and
graunt vs thy peace al the dayes
of our lyfe.

The. lii. Sondaye.

A Almighty and everlasting
God, mercifullye loke vp-
on our infirmities: and in
al our daungers and necessities,
streatche forth thy ryght hande
to helpe and defende vs, through
Jesus Christ our Lord. Amen.

The. liii. Sondaye.

God, whiche knowest vs to
be sette in the myddest of so
manye and greate daun-
gers, that for mans frailnes we
cannot alwayes stonde vpright-
lye: graunte to vs the health of

M. iiii. bodye

Collected.

bodye and soule, that all those
thynges whiche we suffer for
synne, by thy helpe we maye wel
passe and ouercome: through
Christ our Lord. Amen.

The. v. Sundaye.

Lorde, we besech thee to kepe
thy church and housholde
continuallie in thy true re-
ligion: that they which do leane
onely vpon hope of thy heauenly
grace, maye euermore be defen-
ded by thy myghty power: thro-
we Christe our Lord. Amen.

The. vi. Sundaye.

Lorde, we besech thee fa-
uourablye to heare the
prayers of thy people, that
we which are iustlye punished
for our offences, maye be mer-
cyfullie deliuered by thy good-
nes, for the glorie of thy name:
Through

Collected.

Throughe Iesus Christe our
Saufour, who liueth and rayge-
neth wyth thee and the holpe
ghost euer one God world with
oute ende. Amen.

The. vii. Sundaye.

Lorde God, which seest that
we putte not oure truste
in anye thyng that we
doe: Mercyfullye graunte, that
by thy power we may be defen-
ded agaynste all aduersyte:
throughe Iesus Christe our
Lorde. Amen.

The. viii. Sundaye.

O Lord which doest teache
vs, that all our doynges
wythout charite are na-
thyng worthe: Sende thy holy
ghoste, and powze in oure hear-
tes that moste excellent gyfte of
charite, the very bonde of peace

M. v.

and

Collectes.

and all vertues, withoute the
whiche whosoever lyueth, is
counted dead before thee: Grant
thys for thy onely sonne Iesus
Christes sake. Amen.

The first daye in Lent.

Almyghty and everlastyng
God, which hatest nothyng
that thou hast made, and
doest forgeue the synnes of al thē
that be penitent: Create & make
in vs newe & contrite heartes,
that we worthelye lamentyng
oure synnes, and knowledgyng
our wretchednes, may obtayne
of thee, the God of al mercy, per-
fecte remission and forgeuenesse
through Iesus Christ.

The first Sundaye in Lent.

O Lord, whyche for oure
sake dyddest faste fourtye
dayes and fourtye nygh-
tes

Collected.

tes: Geue vs grace to vse suche
abstinence, that oure fleashe be-
ynge subdued to the spirite, we
maye euer obeie thy godlye mo-
cions, in ryghteousnesse and
true holines, to thy honour and
glorpe: whiche I yuest and rayge-
nest with the ffather and the holy
gost euer one God worlde with
oute ende. Amen.

The seconde Sunday.

Al mighti God, which doest
see that we haue no power
of oure selues to helpe oure
selues: kepe thou vs both out-
wardly in our bodies, & inward-
ly in our soules; that we may be
defended from all aduersities
whych may happen to the body,
and fro al euil thoughtes, which
maye assaulte & hurte the soule:
through Iesus Christ our Lord
The

Collected.

The thyrd Sundaye.

We beseeche thee almyghtye God, looke vp on the hearty desyres of thy humble seruautes: and stretch forth the ryghte hande of thy maiestye, to be oure defence agaynst all oure enemies: through Iesus Christ our Lorde. Amen.

The fourth Sundaye.

Graunt we beseeche thee almyghtye God, that we whiche for oure euyl dedes are worthe to be punished: By the comforte of thy grace maye mercifully be releued through oure Lorde Iesus Christe. Amen.

The fith Sunday.

We beseeche thee almyghtye God, mercifully to loke vpon thy people: that by thy great

Collecetes.

great goodnesse they may be gouerned and preserved euermore both in body and soule: through Iesus Christ our Lorde.

¶ The. vi. Sondaye.

A myghty and euerlastyng God, whiche of thy tender loue towarde man, haste sete our Sauour Iesus Christ to take vpon him our fleash, and to suffer deathe vpon the crosse, that al mannekynde shoulde folowe the example of hys greate humilitie: Mercifully graunte, that we bothe folowe the example of hys patience, and be made partakers of hys resurrection: through the same Iesus Christ our Lorde. Amen.

¶ On good Fridaye.

A myghty God, we beseeche thee graciously to beholde
thy

Collec̃tes.

thys thy famely, for the whych
oure Lorde Iesus Chryste was
contented to be betrayed, and ge
ue vp into the handes of wicked
men, and to suffre death vppon
the crosse: Who lyueth and reyg
neth wyth thee and the holpe
ghost euer one God worlde with
out ende. Amen.

Easter daye.

¶ At mornynge prayer in stede
of the Psalme. Come let vs
singe. & saye these anthem
folowynge.

Lyste rylsing agayne from
the deade, nowe dyeth not,
deathe frome hence forth
hathe no powet vppon hym. For
in that he dyed, he dyed but once
to put awaye synne. But in that
he lyueth, he lyueth vnto God.
And so lyke wyse, counte your
selues

Collected.

selues dead vnto synne, but ly-
uynge vnto God in Christ Iesus
our Lorde.

Christe is risen agayne the
Christe frutes of theym that
sleepe: for seynge that by man
came deathe, by man also com-
meth the resurrectiō of the dead.
for as by Adam al men do dye,
so by Christe all men shalbe re-
stored to lyfe.

Easter daye.

Almyghtye God, whiche
throughe thy onelye begot-
ten sonne Iesus Christ, hast
ouercome death, and opened vn-
to vs the gate of euerlasting life
We humbly beseeche thee, that as
by thy speciall grace preuenting
vs, thou doest putte in our myn-
des good desyres: so by thy con-
tinual

Collectes.

tinuall helpe, we maie bypasse
the same to good effect; through
Jesus Christe our Lorde: Who
lyueth and raygneth wyth thee
and the holye ghoſte; euer one
God, worlde wythoute ende. A-
men.

Monday in Easterweke.

Almyghty father; whych
haſte gotten thy onely ſonne
to dye for oure ſynnes; and
to riſe agayne for oure iuſtifica-
tion: graunt vs ſo to putte away
the leuen of malice and al kinde
of wyckedneſſe; that we maie
alwaie ſerue thee in purenes of
luyng and truth: Throughe
Jesus Christ oure Lorde. Ame.

Tweſdaye in Eaſter weke.

Almyghty father which haſt. &c.
As on Mondaye.

The firſt ſondaye after Eaſter.

Al.

Collecies.

Almyghty God, &c. As on Easter
daye.

The second Sunday after Easter.

Almyghty God, whythe

A haste geuen thy holy sonne
to be vnto vs, both a sacri-
fice for synne, and also an exam-
ple of godlye lyfe: geue vs the
grace that we maye aldayes
moste thankefull receiue that
his inestimable benefite, and al-
so daylye endeuoure oure selues
to folow þe blessed steppes of hy
moste holpe lyfe. Amen.

The. iiii. Sunday.

Almyghty God, whythe

A thewest to al menne that be
in erreure the lyghte of thy
trueth, to the extent that they
maye retourne into the waye of
ryghteousnesse: Graunt vnto al
theym that be admitted into the

300 A R. i. felow

Colloques.

knowledge of Christes religion,
that they maye eschewe those
thynges that be contrarie to
their profession: and folowe such
thynges as be agreeable to the
same: Through our Lorde Je-
sus Christe. Amen.

The fourth Sundaye.

O mighty God, which doest
make the myndes of all
faithfull men to be of one wyll:
Graunte vnto thy people, that
they maye love the thyng wher-
che thou commaundest, and de-
syre that whiche thou doest pro-
myse: that amonge the sondry
and manifolde chaunges of the
woorde, our heartes may surely
there be fixed, wheras true ropes
are to be found: Through Christ
our Lorde.

The fifth Sundaye.

Psalm.

Psalm.

Lorde

Collected.

Lorde, from whom all good
thynges doe come: graunte
vs thy humble seruantes;
that by thy holy inspiracion we
maye thinke those thynges that
be good; and by thy mercyfull
guydynge maye persourne the
same, throughe our Lorde Je-
sus Christe.

The Ascension daye.

Graunt we beseeche thee al-
myghty God, that lyke as
we doe beleue thy only be-
gotten sonne our Lorde to haue
ascended into the heauens: so we
maye also in hert and mind the-
ther ascend, and wyth hym con-
tinually dwell. Amen.

The sonday after the Ascension daye.

O God the kynge of glorie,
whiche haste exalted thine
only sonne Iesus Christe,
A.ii. with

Collected.

with greate triumphe vnto thy
kyngdome in heauen: We beseech
thee leaue vs not comfortles, but
sende to vs thyne holy ghoſte to
comforte vs, and exalte vs vnto
the ſame place; whither oure ſa-
uioure Chriſte is gone before:
Who lyueth and raygneſh wyth
thee and the holy ghoſt one God
for euer and euer. Amen.

which ſunday.

God whyche as vpon this
daye haſte taught the hear-
tes of thy faythfull people,
by the ſendyng to them the light
of thy holpe ſpirite: Graunte vs
by the ſame ſpyrite to haue a
ryghte iudgement in al thinges
and euermoore to reioyce in his
holpe comforte, through the me-
rites of Chriſte Jeſu oure Sa-
uioure: Who lyueth & raygneſh
with

Collected.

wyth thee in the vnitie of the
same spirite; one God worlde
without ende. Amen.

The same Collect serueth all
the whole weeke,

Trinitie Sundaye.

Almyghty and everlastinge
God, whyche haste geuen
::: vnto vs thy seruauntes
grace by the confession of a true
saythe to acknowledge the glo-
rye of the eternall Trinitie, and
in the power of thy deuine ma-
iestie to worchyppe the vnitie:
We beseeche thee þ through the
steadfastnesse of thys saythe, we
may euer more be defended from
all aduersitie, whyche lyuest and
raygneest one God, worlde with-
out ende. Amen.

The fyrst Sundaye after
Trinitie Sundaye.

A. iii.

God

Colledas.

GOD the strength of al them
that trust in thee, merciful
ly accept our prayers: And
because the weakenes of oure
mortal nature can do no good
thyng wythout thee: graunte vs
the helpe of thy grace, that in ke-
ping of thy commandementes, we
may please y both in wyll & dede:
through Iesus Christ our Lord,
The second Sunday.

LORDE, make vs to haue a
perpetual feare & loue of thy
holy name: for thou neuer faylest
to helpe & gouerne the, who thou
dost bring vp in thy stedfast loue.
Graunte this most merciful, &c.
The .iiij. Sundaye.

LORDE, we beseeche the merci-
full ye to heare vs, and vnto
whome thou hast geuen an
heart ye desyre to praye: graunte
that

Collectes.

that by thy mighte we be
maye be defended, the Dughe Je-
sus Christ oure Lorde. Amen.

¶ The viij. Sundaye.

God, the protectoz of al that
truste in thee, withoute
le. who nothyng is stronge,
nothyng is holpe: increase and
multiplie vppon vs thy merite
that thou beinge oure ruler and
guyde, we may so passe through
thynges tempozall, that we fi-
nally lose not þe thynges eternall:
graunte thys heauenlye father,
for Jesus Christes sake oure
Lorde. Amen.

¶ The x. Sundaye.

Graunt Lord, we beseeche the,
that þe course of this worlde
maye be so peaceably or-
dred by thy governaunce, that
thy congregacion maye ioyfully

A. iii. Terue.

Collec^{tes}.

setue thes in all godly quiete cates:
through Iesus Christ our Lord
Amen.

The. vi. Sundaye.

Come, whyche haste prepared
to them that loue thee, such
good thynges as passe all
mans vnderstandyng: Be bove
into oure heartes suche loue to-
warde thee, that we louyng thee
in all thynges, may obtayne thy
promyses: whyche excede all
that we can desyre: Through
Iesus Christe oure Lord. A-
men.

The. vii. Sundaye.

God of all power and myght,
whiche art the authour and
geuer of all good thynges:
Grafe in oure heartes the loue
of thy name, increase in vs true
religion, nourishe vs with all
goodnes,

Collected.

goodnes, and of thy great mercy
kepe vs in the same: Through
Jesus Christe our Lorde. A-
men.

The. viii. Sundape.

GOD, whose providence is
never decreaied: we hum-
bly beseeche thee, that thou
wylte putte away from vs all
hurtfull thynges, and geue those
thynges, whiche be profitable
for vs: through Jesus Christ our
Lorde. Amen.

The. ix. Sundape.

RAsit to vs Lord we beseech
thee, the spirite to think and
doe alwayes suche thinges
as bee rightfull: that we whiche
cannot be about thee, may by the
be able to lyue accordynge to thy
wylle, Through Jesu Christ our
Lorde. Amen.

R. v. The

Collected.

The .i. Sundaye.

God thy mercifull Cares,
O Lord, becom to y may-
ers of thy humble serua-
tes: and that they maye obtayne
their petitions, make theym to
aske such thynges as shall please
thee: through Iesus Christ our
Lorde.

The .ii. Sundaye.

God which declarest thy al-
mighty power, most chrestly
in shewing mercy and pi-
tie: Geue vnto vs abundauntly
thy grace, that we runninge to
thy promises, maye be made par-
takers of thy heauenly treasure:
through Iesu Christ our Lorde.

The .iii. Sundaye.

O Almighty and everlasting
God, whiche arte alwayes
more redy to heare then we
to

Collected.

to praye: and arte wounte to geue
more thā epyther we desyre oz de-
serue: Dore done vpon vs
the aboundaunce of thy mercye,
forgeyng vs those thynges
wherof oure consciences are af-
frayed, & geuyng vnto vs that,
that oure prayer dare not pre-
sume to aske: Throughe Iesus
Christe our Lorde.

The xliiij. Sundaye.

A myghtye and mercyfull
God, of whose onelye gyfte
:: it cometh, that thy fayth-
ful people doe vnto thee true and
laudable seruite: graūt we be-
seche thee, that we maye so runne
vnto thy heauenlye promyses,
that we fayle not finallye to at-
tayne the same: Throughe Iesus
Christe our Lorde. Amen.

The xliiij. Sundaye.

Al-

Collectedes.

A Almightye and euerla-
stinge God, geue vnto vs
the increase of faythe, hope,
and charitie, and that we maye
obtaine that whiche thou doest
promyse: make vs to loue that
whiche thou doest commaunde:
Throughe Iesus Christe oure
Lorde. Amen.

The sytenth sundaye.

Repe we beseeche thee, O
Lorde, thy churche. wyth
thy perpetuall mercy, and
because the frailtye of man with
oute thee can not but fall: kepe
vs ever by thy helpe, and lead vs
to all thynges profitable to oure
saluacion: throughe Iesus Christ
our Lorde. Amen.

The sytenth sundaye.

Lorde

Collected,

Lorde we beseeche thee, lette
thy continuall pitie cleanse
and defende thy congrega-
tion, and because it cannot con-
tinue in safetie without thy suc-
cours, preserve it evermoore by
thy helpe and goodnes: through
Jesus Christe our Lord. A-
men.

The .xvii. Sundaye.

Lorde, we praye thee that
thy grace maye alwayes
preuent and folow vs, and
make vs continuallye to be ge-
ne to al good woorkes: through
Jesus Christe our Lord.
Amen.

The .xviii. Sundaye.

Lorde, we beseech thee graunt
thy people grace to avoyde
the infections of the deuyll.
and wth pure heart and mynde

Collected.

to folowe thee, the onely God:
Throughe Iesus Christe our
Lorde.

The .xv. Sundaye.

O God, for as muche as
without thee, we are not
able to please thee: graunt
that the worchyng of thy mer-
cy, may in all thynges direct &
rule our heartes: Throughe Je-
sus Christe our Lorde. Amen.

The .xx. Sundaye.

A myghtye and mercifull
God of thy bountifull good-
nes kepe vs from all thyng-
es that may hurte vs: that we
beyng readye bothe in bodye
and soule, maye with free hear-
tes accomplishe those thynges,
that thou wouldest haue done:
Throughe Iesus Christe our
Lorde.

The

Collectes.

The. xxi. Sunday.

GRaunte, we beseeche thee,
mercyfull Lorde, to thy
faythfull people, pardon,
and peace, that they maye be
cleansed, frome all theyr synnes,
and serue thee with a quiet mind:
Throughe Iesus Christe oure
Lorde. Amen.

The. xxi. Sundaye.

Lorde, we beseeche thee to
kepe thy household the chur-
che, in cōtinuall godlynes,
that throughe thy protection, it
maye be free frome all aduersi-
ties, and deuoutly geuen to
serue thee in good woꝝkes, to þ
glory of thy name: throughe Je-
sus Christe our Lorde. Amen.

The. xxi. Sundaye.

Ep

Collected.

GOd our refuge & strength,
which arte the authour of
all godlynes, be readye to
heare the deuoute prayers of the
churche. And graunt that those
thynges whiche we aske say the
fullye, we may obtayne effectui-
allye: Throughe Iesus Chryste
oure Lorde.

The. cxiij. Sundaye.

Lorde, we beseeche thee al-
soyle thy people from their
offences: that throughe thy
bountifull goodnes, we may be
deliuered from the boundes of al
those sinnes, which by our frail-
tye we haue committed, graunte
thys moste mercifull father, for
Christe Iesus sake oure Sau-
oure and onely Mediatour.
Amen.

The. cxv. Sundaye.

Stirre

Collected.

Stirre vp we besech thee,
O Lord, the willes of thy
faythfull people: that they
plenteouslye bryngynge forth
the fruite of good worckes, may
of thee be plenteously rewarded:
Through Iesus Christe oure
Lorde. Amen.

Collected on Sain-
tes dayes.

¶ Saint Andrewes day.

A myghti God, which dost
geue suche grace vnto thy
holy Apostle Saint An-
drew, that he reuely obeyed the cal-
ling of thy sonne Iesus Christ,
and folowed him without de-
lay: Graunt vnto vs al, that we
beyng called by thy holy woorde
make forthwith geue ouer our
selues

Collected.

selues, obedientlye to folowe
thy holye commaundementes
throughe the same Iesus Christ
our Lorde.

Saint Thomas the Apostle,

A myghty and euerlastinge
God, whiche for the moze
confyrmacion of the saythe:
dyddest suffer thy holye apostle
Thomas, to be doutefull in thy
sonnes resurrection, graunte vs
so perfectlye, and withoute all
dout to beleue in thy sonne Je-
sus Christ, that oure saythe in
thy syghte neuer be reproued:
Hearc vs, O Lorde, throughe
the same Iesus Christ: to whom
with thee and the holye ghoste
be all honour and glorie for euer
and euer.

The conuersion of saint Thomas

1. Q.

1. Q.

God

Collectes.

God whych hast taught all
the world, throughe p^rea-
chyng of thy blessed Apo-
stle Saint Paul: Graunte we
beseeche thee, that we whyche
haue his wonderful conuersion
in remembraunce, may folowe
and fulfyll thy holye doctryne
that he taughte: throughe Iesu
Christe oure Lorde.

The Purification of sainte
Marie the virgin.

A myghty and euerlastyng
God, we humblye beseeche
thy Maiestye, that as thy
onely begotten sonne was this
daye presented in the temple, in
substaunce of oure fleashe: So
graunte that we maye be presen-
ted vnto thee wyth pure and
cleare myndes by Iesus Christ
our Lorde, Amen.

¶.ii. Saint

Collected.

Saint Mathias daye.

Almyghtye God, whyche
in the place of the traytoure
Judas, dydest chose thy
faythfull seruaunte Mathie to
be of the numbze of thy twelue
Apostles: Graunte that thy
churche beyng alwaye preser-
ued from false apostles, maye be
ordzed and guded by faythfull
and true pastours: thzough Je-
sus Chziste oure Lorde.

The Annunciation of the
virgin Mary.

We beseeche thee lord, powze
thy grace into oure hear-
tes y^eas we haue knowe Chzist,
thy sonnes incarnation, by the
message of an Angell: so by hys
crosse and passion, we maye be
broughte vnto the glorre of hys
resurrection: Thzough the same
Chzist

Collecktes.

Christ our Lorde.

Sainct Markes daye

Almyghtye God, whyche
haste instructed thy holye
:: :: churche with the holye doc
trine of thy Euangelist Saynet
Marke: Geue vs grace so to be
established by thy holye Gospel,
that we be not lyke chylde cary-
ed awaye wyth euerye blaste of
vayne doctrine: Graunte thys
through Iesus Christ our Lorde.

Sainct Philip and James.

Almyghtye God, whome
truely to knowe is euerlas-
:: :: tinge lyfe: graunt vs per-
fectly to knowe thy Sonne Je-
sus Christe, to be the waye, the
truneth, and the lyfe, as thou haste
taught Sainct Philip, and o-
ther the Apostles: throughe Je-
sus Christ our Lorde.

D.iii. Saynet

Collected.

Saint Barnabe Apostle.

Lorde almyghyte, whyche
haste endued thy holye, a-
postle Barnabas, with
synguler gyftes of thy holy gost:
lette vs not be destitute of thy
manysolde gyftes, nor yet of
grace, to vse them alwaye to thy
honour and glozve: through Je-
sus Christ our Lorde. Amen.

Saince John Baptiste.

Almyghtie God, by whose
prouidence thy seruante
John Baptiste was won-
derfully borne, and sente to pre-
pare the way of thy sonne our sa-
uiour by preaching of penance:
make vs so to folow his doctrine
and holy lyfe, that we may true-
ly repent, accordinge to his prea-
ching, and after hys example
constantly speake the true th, bol-
delye

Collectes.

delye rebuke byce, and payrent-
lye suffre for the truthes sake
through Iesus Christ our Lord

Saint Peters daye.

A myghty God, whiche by
thy sonne Iesus Christ hast
geuen to thy Apostle saynt
Peter manye excellent gyftes,
and commaundest hym earnest-
lye to feede thy flocke: Make we
beseeche thee, all byshoppes and
pastours diligentelye to preache
thy holy worde, & the people obe-
dientelye to folowe the same, that
they maye receaue the crowne
of euerlastyng glorie: through
Iesus Christ our Lord.

Saint James the Apostle.

O Raunte, O mercyfull God,
that as thy holye apostle
Saynte James leauynge hys

D.iii. sa-

Collectes.

father and all that he had, wyth-
oute delays, was obedyent vnto
the callinge of thy sonne Iesus
Christe, and folowed hym: So
we, forsakynge all worldely and
carnall affections, maye be euer-
more readye to folowe thy com-
maundementes: through Iesus
Christ our Lorde.

Saint Bartholomewe.

O Almighty and euerlasting
God, whiche haste geuen
grace to thy apostle Bar-
tholomew to truely beleue and
to preache thy worde: graunt we
beseeche thee, vnto thy churche
both to loue that he beleued, and
to preache y^e he taught: throughe
Iesus Christ oure Lorde.

Saint Warchew.

Almyghtye God, which by
thy blessed sonne dyddest
cal

Collectes.

call Mathew frome the recepte
of custome to be an Apostle and
Euangelist: Graunte vs grace
to forsake all couetouse desyres
and inordinate loue of ryches, &
to folowe thy sayde sonne Iesus
Christe: Who lyueth and rayg-
neth wyth thee and the holye
ghost, one God worlde without
ende. Amen.

Saint Michaell and all Angels.

Euerlastyng God, whiche
hast ordeyned and constitu-
ted the seruyces of all An-
gels and menne in a wonderful
order. Mercifullye graunt, that
they whiche alwaye doe thee
seruyce in heauen, maye by thy
appoyntment succoure and de-
fende vs in earth: through Iesus
Christ our Lorde.

Saint Luke the Euangelist.

G. b. Al-

Collected.

A Almighty God which cal-
ledst Luke the phisicion,
:: :: whose prayse is in the go-
spel, to be a phisicion of the soule:
it may please thee by the holosome
medicines of thy holy doctrine,
to heale al the diseases of our sou-
les: throughe thy sonne Iesus
Christ our Lorde.

Simon and Jude Apostles.

A Almighty God, whiche
hast builded thy congrega-
cion vpon the foundati-
on of the Apostles and Prophe-
tes, Iesu Christ him selfe being
the head corner stone: graunt vs
so to be ioyned together in vnitie
of spirite by their doctrine, that
we maye be made an holy tem-
ple acceptable to thee: throughe
Iesu Christ our Lorde.

Al faimces,

Collectes

Almightie God, which hast
knit together thy elect in
one Communion and felow-
shipp, in the mystical body of thy
sonne Christ our Lorde: graunt
vs grace so to follow thy holye
Saintes in al vertues, & god-
ly lyuing, that we maye come to
those inspeakeable ioyes, whiche
thou hast prepared for them
that vnfaynedly loue
thee: Throughe Je-
sus Christ our
Lorde,

Sondrye godlye pray-
ers for dyuerse pur-
poses.

For the Kyng.

Al-

Sundrye godlye prayers



Almighty God, whose
kyngdome is euerla-
stynge and power in-
finite, haue mercye
vppon the whole congregacion,
and so rule the hearte of thy cho-
sen seruaunt Edward the sixte,
oure kyng and gouernour, that
he knowynge whose minister he
is, maye aboue all thynges seeke
thyne honoure and glorie, and
that we his subiectes duely con-
syderynge whose authozitie he
hathe, maye faythfully serue, ho-
noure, and humblye obey hym
in thee, and for thee, accordeynge
to thy blessed worde and ordi-
naunce: Through Iesus Christ
our Lorde, who wpth thee and
the holye ghost, lyueth and rayg-
neth cuer one God, worlde with
out ende. Amen.

Ano-

For diuers purposes.

Another for the Kynge.

Amyghty and euerlastyng
God, we be taught by thy
holpe worde, that y heartes
of Kynge's are in thy rule and
gouernaunce, and that thou
doest despoise and tourne theym,
as it semeth beste to thy god-
lye wysdome: We humbly be-
seche thee so to despoise and go-
uerne the hearte of Edward the
sixte, thy sernaunte oure Kynge
and gouernoure, that in all hys
thoughtes, woordes and wo-
kes, he maye euer seke thy ho-
noure and glozve, and studie to
preserue thy people committed
to hys charge, in wealth, in
peace, and godlynnes: Graunte
this, O mercyfull father, for thy
deare sonnes sake Iesus Christ
oure Lorde. Amen.

Sundrye godly prayes

For the Kyng.

O Almighty God, kyng
of kynges, and Lord of
Lordes, whych by thy di-
uine ordinaunce haste appoynt-
ed tempoꝛal rulers to gouerne
thy people accordyng to equitie
and iustice, and to lyue amonge
them as a louyng father among
hys naturall chyldren, for the
aduancement of the good, and
punishment of the euyl, we most
humbley beseeche thee fauoura-
bly to beholde Edward the. vi.
thy seruante oure kyng and
gouernoure, and to breathe into
his hearte thozowe thy holy spi-
rite, & wysdome, that is euery
about the throne of thy Majesty,
whereby he maye be prouoked,
moued, and stirred, to loue, feare
and serue thee, to seek the glory

For diuers purposes.

to banyshe ydolatrye supersti-
cion and hipocrisse oute of thys
realme, and vnsapuedlye to ad-
uaunce thy holpe and pure reli-
gion amonge vs bys subiectes
vnto the example of other forren
nations, O Lorde, defende hym
from bys enemyes, sende hym a
longe and prosperous life amōge
vs, and gyue hym grace not on-
lye in bys owne personne godlye
and iustelye to rule, but also to
appoynte suche magistrates vn-
der hym, as maye be lyke wyse
affected bothe towarde thy ho-
lye worde, and also towarde the
cōmon wealth, & we bys subiec-
tes lyuing vnder his dominiō in
all godlynes, peace, and wealth,
maye passe the tyme of thys our
shorte pylgremage in thy feare
and seruyce, vnto the glorie of
thy

Sundrye godly prayers

thy blessed name, whiche alone
is worthe all honoure for euer
and euer. Amen.

For the Kynge's counsaill.

Pro. 11

It is wrytten, O mooste
myghtye and euerlastyng
Kynge, that where manye
are that geue good counsaill
there goeth it well wyth the co-
mon people, there are all thyng-
es conserued in a good and se-
mely ordre, there doeth the pub-
lyque wealth flozyshe with the
aboundaunce of all good thyng-
es. It maye please thee there-
fore, O Lorde, whiche haste the
hearte of al rulers in thy hande,
and directest theyr counsailes
vnto what ende it is thy good
pleasure, mercifullye to assist all
those whiche are of the Kynge's
mooste honourable counsaill, and

Pro. 21.

For diuers purposes:

to geue them thy holye spirite to
be theyꝝ president, ruler, and go-
uernour, that in all theyꝝ assem-
bles, they maye euer sette befoze
theyꝝ eyes thy moste hyghe and
pꝛyncelyke maiestye, the feare of
thy name, the accomplisment
of thy commaundement. And al-
waye remembre ꝑ they are ser-
uautes appoynted foꝛ the welth
and commoditie of the King and
hys people, executynge true
iudgement indifferently towar-
des al the kynges subiectes tho-
rowe iustice and mercye beyng
boyde of all couetousnes, that
whatsoeuer they attempte pꝛi-
uatlye oꝛ openlye, maye tourne
to the gloꝛye of thy blessed name,
to the settynge foꝛth of thy holye
worde, to the aduauncement of
the kynges honour, to ꝑ pꝛofyt of
D.i. the

Sundry godly prayers

the commons, to the destruccion
of vyce, and to the comendacion
of vertue, geue theym grace (O
moste mercysfull father) so wyth
one mynde in al godlye and ver-
touse thynges, that they rulinge
ryghteouslye, and we lyvinge
obedientlye, maye altogether,
with quiet heartes and free con-
sciences, prayse and magnifye
thee oure Lorde God for euer
and euer. Amen.

¶ For Judges.

O God thou moste ryghte-
ous Judge, whyche com-
maundest by thy holpe
worde such to be chosen Judges
ouer thy people, as be of aproued
conuersacion, wyse and learned
in thy holpe lawes, and feare
thee the? Lorde God, and suche
as bothe are true theym selues,
and

For dyuers purposes.

and also loue truely, and hate
couetousnes, we beseeche thee to Exo. 18.
Deut. 1.
sende vs suche Iudges, as thy
holý sacred scriptures do paynt,
and set forth vnto vs: and so to
rule their heartes with thy holý
spirite, that in their iudgementes
they admitte no false accusa-
cions, haue no respecte of per-
sons, neyther to be desyrours of
gyftes, whiche make wyle men Exo. 23.
Deut. 16.
blind and corrupte the causes of
the ryghteous: nor yet geue sen- Eccle. 10.
Psal. 15.
tence with the vngodlye for bri-
bes, and so condemne the inno-
cent, and shed ryghteous bloud,
but that they haupnge alwaye
thy feare before their eyes, and Esa. 1.
knowynge that they execute the Iere. 21. 22
iudgemente not of manne, but of Zacha. 7.
their Lorde God, maye heare Psal. 82. 2.
indifferentlye al matters, iudge Sapi. 16.
P. ii. accoꝝ

Sundrye godly prayers

according to equitie and iustice.
Delyuer the oppressed from the
power of the violent, be fauoura-
ble to the straunger, defende the
fatherles and wyddowe, pleade
the cause of the ryghteous, helpe
the poore, aduaunce vertue, sup-
presse vice, and in all bothe their
wordes and worckes, so behaue
theym selues, as thoughe they
should strayght wayes appeare
before the ryghteous throne of
thy maiesty, and render accomp-
tes of theyr doynges, graunte
thys most merciful father, for thy
deare sonnes sake Iesus Christ
our Lorde. Amen.

For Bishoppes spirituall Pa-
stours and Ministers of
Gods worde.

O Lorde

For diuers purposes

O Lorde Iesu Chryste, mooste
true pastoure, shepheard
and herdman of oure sou-
les, we mooste humblye beseeche
thee mercyfullye to beholde thy
poore and scattered flocke, whom Act. 20.
thou hast purchased wyth thy
most precious bloude, & to sende
thee such shepherdes as both can
and wil diligently seke by the lost
shepe, lounge laye theym on Luk. 15.
theyr shoulders, and faythfullye
brynge them home agayne to þe
shepefolde. Take away from vs,
O Lorde, all suche wycked mi-
nisters, as deface thy glozpe, cor-
rupte thy blessed worde, despyse
thy flocke, and fede them selues,
and not thy shepe. And in theyr
rowmes vouchsafe to place good
byshoppes, learned preachers,
faythful teachers, godlye mini-
sters

P.iii.

Sundry godly prayers

Math. 24.
Luke. 21.

Titus. 1.

sters and diligent flocke feeders,
euen such as haue a seruent and
vnfayned zeale towarde the set-
tyng forth of thy glozve, health
of thy people. Indue them wyth
thy holy spirite, that they maye
be saythfull, wyse, and discrete
seruauntes, geuyng thy hous-
holde meate in due season, Geue
them that thy wysdome, whych
no man is able to resist, where-
with also they maye be bothe a-
ble to exhorc wyth wholsome
doctrine, and also to conuict and
ouercome theym that speake a-
gaynste it. Finallye, graunte we
praye thee moste mercifull Sa-
uioure, that in all thynges they
maye so behaue theyr selues ac-
cordinge to thy blessed wyll and
commaundemente, that when
thou the moste hygh byshop and
chiese

For dyuers purposes.

chiefe shepheard shalte appeare,
they maye receyue the vncor-
ruptible crowne of gloꝝy. Amen.
For Gentle menne.

Albeit, whatsoeuer is bozne Iohn. 3.
of fleashe is fleashe, and all
that we receyue of oure na- Cene. 3.
turall parentes is earthe, duste, Eccle. 7.10
affes and corruption, so that no
chylde of Adam hathe any cause
to boste hym selfe of hys byrthe
and bloude, seyng we haue all
one fleashe and one bloude, begot- Psal. 51.
ten in synne, conceaued in vn- Ephe. 2.
clennesse, and bozne by nature
the chyl dren of wra the, yet for as-
muche as some for theyꝝ wyse-
dome, Godlynesse, vertue, baly-
suntnes, strengthe, eloquence,
learnynge and policie, be ad-
uanced aboue the common sort
of people vnto dignities and
D.iiii. tem=

Sundry godly prayers

Gala. 3.

tempozall promotions, as men
worthye to haue superioritie in
a chrysten common wealthe, and
by thys meanes haue obtayned
amonge the people a moze noble
and worthye name: We most en
tierlye beseeche thee, from whom
alone cometh the true nobilitie
to so manye as are bozne of thee
and made thy sonnes thozowe
saythe, whether they be ryche or
poore, noble or vnnoble: to geue
a good spirite to our superiours,
that as they be called gentle
menne, in name, so they maye
shewe them selues in al theyr do
inges gentle, curteous, louyng,
piteful & liberal vnto theyr infe
riours, lyuyng amonge theym
as natural fathers amōge their
chyliden, not pollyng, pplyng
and oppzessyng theym, but sa
uouryng

For diuers purposes

nourynge, helpynge and cher-
ryshynge them: Not destroyers,
but fathers of the communalte:
Not enemyes to the poore, but
ayders, helpers, and comforters
of theym. That when thou shalt
cal them from this bayle of wret-
chednesse they asoze the wynges
gentlenes to the commō people,
maye receyue gentlenes agayne
at thy mercyfull hande, euen
enerlastyng lyfe, through Iesus
Christ our Lorde. Amen.

For Landlozdes.

The earthe is thyne (**O** Psal. 24.
Lorde) and al that is con-
tayned therein, notwith-
standynge thou haste geuen the
possession therof vnto the chylde
of men, to passe ouer the tyme of Psal. 135.
theyr shorte pylgremage in thys
uale of misery. We hear thy pray
P. v. thee,

Sundrye godly prayers

thee to sende thy holye spirite in-
to the heartes of theym that pos-
sesse the groundes, pastures, and
dwellynge places of the earthe,
that they remembryng them sel-
ues to be thy tenaūtes, may not
racke and stretche oute þ rentes
of their houses and landes, nor
yet take vnrasonable fines and
incoms after the maner of coue-
tous worldelynges, but so lette
theym oute to other, that the in-
habitauntes thereof maye bothe
be able to paye the rentes, and
also honestly to lyue, to nourishe
their familie, and to relief the
poore: geue theym grace also to
consider, that they are but straū-
gers & pylgremes in thys world
hauyng here no dwellyng place,
but sekynge one to come, that
they remembrynge the shorte

1. Peter. 2.
Heb. 13.

For diuers purposes.

continuance of theyr lyfe, maye
be content, with that that is suf-
ficient, and not ioyne house to
house, nor couple lande to lande, Esa. 5.
to the impoueryshment of other,
but so behaue them selues in let-
tinge out theyr tenementes, lan-
des, and pastures, that after
thys lyfe they maye be receaued
into euerlastyng dwellynge pla-
ces: Through Iesus Christ our
Lorde, Amen

For Marchauntes.

Almyghtye God, maker and
desposer of al thynges, whi-
che hasse placed thy creatu-
res necessary for the vse of mē in
dyuers landes and sundry coun-
treys, yea and that vnto thys
ende that all kyndes of menne
shoulde be knytte together in
vnite and loue, seynge we haue
all

Sundrye godlye prayers

all neede one of anothers helpe;
one countreie of another coun-
treys commoditie, one realme of
another realmes gistes and frui-
tes: We beseeche thee to preserve
and kepe all suche as trauaile
eyther by land or sea, for the get-
ting of thinges that be necessary
for the wealth of the realmes or
countreies wher they dwel, and
not to brynge in vayne trifles
and vnprofitable marchaundise
to the inttysynge and impoueri-
shynge of the common wealth:
Geue them (gracious Lorde)
safe passage bothe in their going
and commynge, that they hauing
prosperous tourneys maye shew
them selues thanckefull to thee,
and beneficiall to their nerygh-
bour, & so occupy their marchan-
dise wythout fraude, gyle, or de-
ceypt,

For diuers purposes

cept, that the common wealthe
may prosper & flozyshe wyth the
aboundaunce of worldlye thyn-
ges throughe their godlye and
ryghteous trauayles, vnto the
glozpe of thy name. Amen.

For Lawyers.

We knowe, O Lorde, that
the lawe is good, yf a man
vse it lawefullye, geuen of
thee as a singuler gyfte vnto the
chylzen of menne for maynte-
naunce of godlye orders, for put-
tyng awaye of iniquitie and
wzonges, for restoznyng of men
vnto their ryghte, for the ad-
uauncement of vertue, and pu-
nyshment of vyce: we most heat-
telye praye thee, whiche art the
lawe geuer, whiche alone is a-
ble to save and to destroye, from
whome also commeth all wyse-
dome,

1. Timo. 1.

Sundry godly prayers

Eccle. 20.
Deut. 17.

Dome, and prudence, and knowledge, so to rule through the gouernance of thy holy spirite the heartes of Lawers, that they with discretion and indifferency hearynge mennes causes beinge in controuersye, and wayinge them iustelye and trulye accordynge to the trueth and equitye of the lawe, maye wythoute parcialitie bothe faythfullye geue counsaile: and also indifferently pronouce of all such causes as be broughte vnto them, and by no meanes suffre them selues to be corrupted wyth byrbes and gyftes, whych e blynde the eyes of the wyse, and subuert true iudgement, but graunt them to walke so byrghthlye in all mens matters that they sekynge with godlye trauayles a quietnes among
men

For dyuers purposes.

menne in thys woꝛlde, maye af-
ter their departure frome thys
troublous vale of miserye enioye
euerlastyng rest and quietnes
in thy heauēly mansion, through
Jesus Christ oure Lord. Amen.

*For Labourers and menne of
occupacions.*

As the byꝛde is boꝛne to flie: Iob. 5.
So is man boꝛne to labour,
for thou, O Lord, hast com-
maunded by thy holye woꝛde, Gene. 3. :
that manne shall eat hye bread Plal. 128.
in the labour of hye handes and
in the sweate of hye face : yea,
thou haste geuen commaunde-
ment: that yf anye manne wyll 2. Thel. 3.
not labour, the same should not 1. Thel. 4.
eat, thou requirest of vs also:
that we withdraue oure selues
frome euerye brother that wal-
keth inoꝛdinatlye, and geueth
not

Sundrye godlye prayers

not hys mynde vnto labour, so
that thy godlye pleasure is: that
no man be ydle, but euerye man
laboure accordinge to hys voca-
tion & calling: we most humblye
besech thee, to graue in the hear-
tes of all labourers and woꝝke-
men a wyllynge disposicion to
trauayle for their lyuynge ac-
cordynge to thy woꝝde, and to
blesse the labourers paynes, and
trauayles of all suche as eyther
tyll the earthe, oz exercise any o-
ther handycrafte, that they stu-
dyng to be quiet and to med-
dle with their owne busynes,
and to woꝝke wyth theyꝝ owne
hande, and thozowe thy bles-
synge enioyenge the frutes of
theyꝝ laboures, maye knowe
ledge thee, the geuer of all good
thynges, and glozifie thy holpe
name.

James. i.

For diuers purposes.

name Amen.

For the merite.

1020 **A**ldert, O Lorde, thou arte Proner. 10

the geuer of all good thynges, and throughte thy bles- Math. 13.
syng meinte become ryche, that Mar. 4. 10
are godlye and iustelye ryche, Luk. 8. 18.
yet are we taughte in thy diuine Math. 9.

scriptures that ryches, and the 1. Timo. 6.
eares of worldelye thynges smoe- Eccle. 10.

ther and chooke vp thy holye
worde, and that it is more easy-
er for a gable rope, to go throu-
the eye of an nedle, than a ryche
manne to entre into the kyng-
dome of heauen. Agayne, that
they, whiche wyl be ryche fall in
to temptation, and snare, and
into manye folye and noysome
lustes, whiche whelme men in
to perdition and destruction (for
concouysnes is the roote of all

Q. i.

enyl)

Sundrye godly prayers

euill) we therefore perceauinge
by thy blessed worde so many in-
commodities, yea pestilences, of
mans saluacion to accompanye
ryches, moſte intierly beſeche
thee, to bleſſe ſuche as thou haſte
made ryche, wryth a good hum-
ble, louyng, and free mynde, that
they remembrynge themſelues
to be thy diſpenſours and ſte-
wardes, maye not let theyr min-
des vpon the deceptfull treaſu-
res of this worlde, whiche are
more byttell, then glaſſe, and
more harme than ſmoke, nor yet
heape bychtike clay againſt the
ſelues, but liberally & cheerefully
beſtowe part of ſuch goodes, as
thou haſt committed vnto them,
vpon their poore neighbours,
make them frendes of this woe-
ked mammon, be mercyfull to
the

Abacuk .
2.

Luke. 16.
Math. 5.
1. Timo. 6

For diuers purposes.

the nedye, be ryche in good woꝝ-
kes, and readye to geue and di-
stribute to the necessitie of the
saynctes, layinge vp in stooze for
them selues a good solidacion a-
gainst the tyme to come, & they
maye obtayne euerlastinge lyfe:
through Iesus Chrest thy sonne,
and our Lorde. Amen.

For poore people,

A ryches, so lyke wylde po-
uerter is thy gyft, O Lord. Eccle. iii.
And as thou haste made some
ryche to despyle the worldelye
goodes, so haste thou appoynted
saine to be poore, that they maye
receaue thy benefites at the riche
mens handes. And as the godly
ryche are well beloued of thee, so
in lyke maner are the poore, yf
they beare the crosse of poverte
patientlye, and thankefullye for
good

Sundrye godlye prayers

Eccle. 11.

Luk. 16.

good and euyl, lyfe and deathe,
pouertye and ryches are of thee
O Lord, we therfore most hum-
blye praye thee, to geue a good
spirit to all such as it hath pleased
thee to burthen with y^e yocke of
pouertye, that they maye wyth a
patient and thanckfull hearte
walcke in theyr state, lyke to
that pooze Lazar of whome we
reade in the gospel of thy wel be-
loued sonne, whyche chosed ra-
ther patiently and godly to dye,
then vniustelye or by force to get
anye mannes goodes, and by
no meanes enuye, murmure or
grutche agaynst such as it hath
pleased thee to endue wyth more
aboundaunce of woꝛldelye goo-
des: But knowynge theyr state,
althoughe neuer so humble & base
to be of thee theyr Lorde God
and

For diuers purposes

and that thou wylte not forsake
them in thys theyr greate nede
but sende them thynges necessa-
rye for theyr pooze lyfe, may con-
tinuallye prayse thee, and hope
for better thynges in the worlde
to come, thozowe thy sonne Je-
su Christe our Lorde. Amen.

The prayer of a true subiecte.

AS it is thy godly appoynt-
ment, O Lorde God, that
some shoulde beare rule in
thys worlde, to see thy glorie set
forth, and the common peace
kepte: So it is thy pleasure a-
gayne, that some shoulde be sub-
iectes and inferiours to other in
their vocation, althoughe before
thee there is no respecte of per-
sons. And for as muche as it is
thy godly wyll and pleasure to
appoint and set me in the num-

Q.iii. bre

Sundrye godly prayers

bie of subiectes; I beseeche thee
to geue me a faythful & obedient
hearte vnto the hyghe powers,
that there maye be founde in me
no disobedience, no vnfaythful-
nesse, no treason, no falsshode, no
disimulation, no insurreccion,
no commocion, no conspiracie,
noz anye kynde of rebellion in
woorde oz in dede agaynste the
churche magistrates, but al fayth-
fulnesse, obedience, quietnesse,
subiection, humilitie, and what-
soeuer els becommeth a subiect,
that I lyuynge here in all low-
uells of mynde, maye at the laste
dape, through thy fauoure be
lyfted vp into everlastynge glo-
rye, wher thou most mercyfull fa-
ther with thy sonne and the holy
ghoste lyuest and raygneest verie
God, for ever and ever, Amen.

For dyuers purposes.

Of fathers and mothers.

The fruite of the wombe & Psal. 12. 8.
the multitude of chyldre is
thy gyfte and blessing, O
Lorde God, geuen to thys ende,
that they may lyue to thy glory,
and the commoditie of their nei-
bour. For as muche therefore, as
thou of thy goodnes haste geuen
me chyldren, I beseeche thee geue
me also grace to trayne them by
euen from their cradelles in thy
nurtoure and doctrine, in thy ho-
lye lawes and blessed ordinaun-
ces, that from their berpe yonge
age, they maye knowe thee, be-
leue in thee, feare, loue and obeye
thee, and diligentely walcke in
thy commandementes all the
dayes of theyr lyfe, vnto þe prayse
of thy glozious name: throughe
Jesus Christ our Lorde. Amen.

¶.iii.

Of

Sundrye godly prayers.

Of Children.

Exod. 20.

Thou haste geuen a commaundement in thy lawe,
O heauenlye father, that childre
should honour their fathers and
mothers, I mooste humblye be-
seche thee therfore to breathe thy
holye spirite into my breste that
I maye reuerence and honour
my father and mother not onely
with outwarde gestures of my
bodye, but also with the unsay-
ned affeccion of my hearte; loue
them, obey them, praye for them
helpe them and doe for the, bothe
in worde and dede; whatsoeuer
lyeth in my power, that thou se-
ynge my unsayned hearty good
wyll toward my parentes, may-
est become my lounge heauen-
lye father, and numbre me a-
monge those thy children, whom
from

For diuers purposes

from euerlastyng thou hast ap-
pointed to be heyres of thy glo-
rious kyngdome: throughe thy
well beloued sonne Iesus Christ
oure Lorde. Amen.

Of Maisters.

Thy commaundement is by
thyne holye apostle, O most
:: :: mercyfull Lorde Christe, Ephe. 6.
Collo. 3.
that Maisters shoulde entreate
their seruauntes gently puttyng
away threathynge, and doing
that vnto the whiche is iust and
equall, forasmuche as we also
haue a maister in heauen, with
whome, there is no respecte of
persons: Graunte I moste hear-
telye praye thee, that I maye so
orde my seruauntes, that I at-
tempte no vnryghteousnesse a-
gaynste them, but that I maye
so vse my rule and authoritie o-

A. v. uer

Sundrye godly prayers

uer them that I maye alwaye remembre that thou arte the common Lorde of all, and we al thy seruauntes. Agayne that I maye not forgette, that we be all bꝛethꝛen hauynge one father, whyche is in heauen, and looke for one gloriouse kyngedome, where thou, with the father and the holye ghost, lyuest and raygnest true and euerlastynge God for euer. Amen.

Of seruantes.

Ephes 6.

Collo. 2.

Titim. 2.

1. Peter. 2.

O Lorde Iesu Christe, we are commaunded by thy blessed apostles, that we shoulde honour and obey oure bodelye maisters in feare and trebling, not only if they be good and courteous, but also though they be frowarde, & serue them not vnto the eye as menne pleasers,

For diuers purposes.

fers, but with singlenes of heart
not churlyshpe aunswerynge
them agayne, noꝝ pꝑkynge, stea-
lynge oꝝ conueyinge away anye
partie of their goodes, vniustely,
but shewing al good faithfulness
vnto oure maisters, as though
we serued God and not menne:
Graunte me grace I most hum-
blye beseeche thee, so to serue my
maister & my superiours, that
there maye be founde no faul-
te in me, but þat behauing my selfe
bpꝛyghtlye, iustelye, faythfullye,
and truelye in my vocation,
maye doe worthyppe to the doc-
trine of thee my God and Sa-
uiour in al thynges. Amen.

Of Mapdes.

Ther is nothing that becom-
meth a Maide better then
silence, chamefastnes & chastitie
of

Sundrye godlye prayers

of both body & mynde. For these
thynges beyng once losse, she is
no more a Maide but a Strom-
pet in the syghte of god, howsoe-
uer she disguiseth her selfe and dis-
sembleth wyth the world: I ther-
fore most humblye beseeche the, O
mercyfull father, from whome
cometh euerye good and perfect
gyft, and wythout whom we are
able to dooe nothinge, that thou
wylt so order my tongue and dis-
pose my talke that I speake no-
thing but þ become my state, age
and personne, neyther that I de-
lyte to heare anye talcke, that
myght in any poynt moue me to
lewdenes, seynge þ euyll wordes
corrupt good maners. Geue me
also suche shamefastnes as maye
plucke me awaye from the delec-
tacion eyther of thinckynge, spea-
kyng

For diuers purposes.

kyng, hearyng, seyng, or doing
euil, that my whole delyte maye
bee in vertu, in godlynes, in ex-
chewyng ydlenes, in geuyng my
selfe continualye to some godly
exercyse, but aboue all thynges
in thynkyng and speakyng of
the, in redyng thy blessed word
and heauēly law, whych is a lan-
terne to my feett, and a lyght to
my pathes. Moreover suffer not
thet my mynde to be defyled
wyth euyl thoughtes, nor my
bodye to be corrupted wyth any
kynde of vncleanneſſe, but gyue
me grace so to orde my selfe in ex-
chewyng ydlenes and wanton
woked company, that my mynde
beyng fre from euil affectes and
my bodye cleare from all vn-
clennesse, I maye be founde a
meete temple for the holy gost to

Sundrye godlye prayers

inhabite, and yet I see thy good
pleasure hereafter to cal me vnto
the honorable state of matrimo-
ny. I may bying also vnto my
husband a pure and vndefiled bo-
dy, and so lyue woth hym in thy
feare vnto the prayse & gloze of
thy blessed name. Amen.

¶ Of a single aduocate.

1. The. 4.

Oorde; thou haste com-
maunded by thy holye A-
postle, that we shoulde
abstayne from fornication; and
that euery one of vs shoulde
knowe howe to kepe his vessel,
that is to say his body in holines
and honour, and not in y luste of
concupiscence, as doe the hea-
then, whiche knowe not God. I
beseeche thee geue me grace to
behauie my selfe accordynge to
thys thy holy commaundement:
that

For diuers purposes.

that in this tyme of my single
lyfe, I desyle not my bodye wth
whoredome or anye other vncle-
nes: but so orde my selfe wth al
honestye and purenesse of lyfe,
that I maye glorifye thee my
Lorde God, bothe in bodye and
spirite. Amen.

Of Husbandes.

IF so muche, O heauenlye
father, as thou haste called
me from the single lyfe in
to the holye state of honourable
wedlocke, wherbye is thy good
and blessed ordinaunce for all
them to lyue in, that haue not
the gyfte of continence, and hast
geuen me a woman to wife, that
I paynge with her in the feare
maye auoyde all vncleines: I
moste heartely praye thee geue
me grace to lyue with her accor-
dyng

Sundrye godly prayers

Dynge to thy godlye pleasure.
Kyll in me al fylthy and fleashty
ly lustes. Affre me not to delite
in anye straunge fleashe, but to
content my selfe onely wyth her
loue, to loue her as Christe lo-
ued & congregaciō, to cherish her
as I would cherysh myne owne
bodye, to prouyde for her accor-
dynge to my abilitie, to enstruct
her wyth the knowledg of thy
blessed worde, quietly and pea-
ceably to lyue wyth her, and to
agree together in suche perfecte
concorde and vnitie, as is found
amonge manye members in one
bodye, saynge nowe that we al-
so are no moore two, but one
fleashe, that other sayng our god-
ly and quyet conuersacion, maye
hereby be prouoked to forsake
there fylthy luyng, and to en-
brace

For diuers purposes

brace the holpe state of honourable wedlocke, vnto the glory and prayse of thy holy name. Amen.

¶ Of nupties.

O Lorde forasmuche as thou of thy fatherlye goodnes haste vouchéd safe to kepe me from my tender age vnto this present, and hast nowe called me from my synge lyfe vnto the holpe state of honourable wedlocke that I lyuynge therein, myghte accordynge to thyne ordinaunce, bring forth chyldren vnto thy glorye: Geue me grace I moste entierlye beseeche thee to walcke worthy of my vocation, to knowledgē my husbande to be my head, to be subiect vnto him, to learne thi blessed word of him, to reuerence hym, to obeye hym, to please hym, to be ruled by him,

R. I.

peace.

Sundrye godly prayers.

peaceably & quietly to liue with hym, to weare suche apparel as is mete for my degre, and by no meanes to delyte in costlye Jewelles and proude galante be-
stures, but alwaye to vse suche clothynge as become a sober Christen woman, circumspectly and warelye to looke vnto my housholde, that nothyng perythe thorow my negligēce, & alwaies haue a diligente eye, & no dyshonesty, no wickednes, no vngodlines be comitted in my house, but in it al thinges be ordered accordyng to thy holy wyll, whiche art worthe all honoure, glorie and prayse for ever and ever. Amen.

Of Housholders.

SI haue chyl dren and ser-
uauntes, is thy blessing,
O Lord, but not to ordre
them

For diuers purposes.

them accorðynge to thy worde,
deserueth thy dreadfull curse:
Graunte therfore, that as thou
hast blessed me with an house-
holde, so I maye dilygentlye
watche, that nothyng be com-
mitted of the same that myghte
offende thy fatherlye goodnesse,
and be an occasion of tournynge
thy blessing into cursynge, but
that so manye as thou hast com-
mitted to my charge, maye ex-
chewe all vyce, embrace all ver-
tue, lyue in thy feare, call vpon
thy holpe name, learne thy bles-
sed commaundementes, heare
thy holpe worde, and auoydng
ydlenes, dilygentlye exercyse the
selues euerpe one in his offyce,
accorðynge to their vocacion
and callynge, vnto the glorie of
thy most honozable name. Amen.

Sundry godly prayers.

¶ Of all Christians.

Albeit, O heauenlye father,
all we that vnfaynedlye
professe thy hollye religion, and
faythfullye call on thy blessed
name, are thy sonnes and heyyes
of everlastyng glorie: yet as all
the membes of a bodye haue not
one office, so lykwyse we beyng
manye, and makyng one bodye
(whereof thy dearelye beloued
sonne is the head) haue not all
one gyfte, neyther are we all cal-
led to one offyce, but as it hath
pleased thee to distribute, so re-
ceauie we: We therfore most hum-
blye praye thee, to sende the spi-
rite of loue and concorde among
vs, that without anye disorder
or debate, euerye one of vs maye
be contente with oure callyng,
quietlye lyue in the same, studie
to

For diuers purp oses.

to doe good vnto all menne, by
the true and dilige[n]te exercyse
therof, without to muche sekyng
of oure owne priuate gayne, and
so order oure lyfe in all poyntes
accor[di]ng to thy godlye wyll,
that by well doynge we maye
stoppe the mouthes of suche foo-
lyshe and ignoraunte people, as
repor[te] vs to be euyl doers and
cause them through oure good
woorckes to glorifye thee oure
Lorde God in the daye of vi-
sitation. Amen.

A prayer mete for all men, and
to be said at al tymes.

Wiste mercyfull father,
graunt me to couet with
an ardent mynde, those
thinges whiche may please thee,
to sear[che] them wiselye, to know
them truelye, and to fulfyll them

R.iii.

per-

Sundrye godlye prayers

perfectlye, to the laude and glo-
rye of thy name . Oꝛde my ly-
uynge so that I maye doe that
whych thou requirest of me, and
gyue me grace that I maye
knowe it, and haue wyl and po-
wer to doe it, and that I maye
obteyne those thinges, wh:ch be
moſte conuenient for my soule.
Gracious Lorde make my way
ſure and ſtreight to the, ſo that I
fall not betwene prosperitie and
aduerſitie, but that in prosperous
thinges I maye geue thee than-
kes, and in aduerſitie be paciēt,
ſo that I be not lyfte vp with the
one, noꝛ oppreſſed with the other.
And that I maye reioyce in no-
thyng but that whyche moueth
me to thee, noꝛ to be ſorye for no-
thyng, but for thoſe thynges
whyche drawe me from thee, de
ſpyrnyng

For dyuers purposes.

spyrnge to please no bodye, nor
fearynge to please anye besydes thee. Moste lounge father
let all worldlye thynges be vyle
vnto me for thee, and be thou my
moste special comforte aboue al.
Let me not be mery wth the ioye þ
is without thee. And let me de-
syre nothig besides thee, let al la-
bour delite me which is for thee,
and let al þ rest wery me, which
is not in the. Make me to lift vp
my heart oftentimes to the, and
whē I sal: make me to thinke on
the, & be sozry wth a stedfast purpose
of amendement. Louyng Lorde
make me humble withoute say-
nyng: merpe, withoute lyghte-
nes: sadde without mistruste: so-
bze without dulnesse: true with-
oute doublenes: fearynge thee,
without desperation: trustyng

Sundrye godly prayers

in thee, withoute presumption:
tellynge my neyghbours their
fautes mekelpe, withoute dissi-
mulation: teachynge them with
wordes & exāples, without anye
mockynges: obedient withoute
arguyng: patiente, withoute
grutchynge: and pure withoute
corruption, geue me also, I be-
seche thee a makynge spirite, that
no curious thoughte withdraue
me from thee. Let it be so strōge,
that no fylthy affection draue
me backwarde: so stable, that no
tribulation breake it: Graunte
me also to know thee: diligent to
seke a godly cōuersaciō to please
thee, and finally, hope to embrace
thee, for the precious blood sake
of that immaculate lambe oure
onely Sauoure Iesu Christe.
To whome with thee O father,
and

For diuers purposes.

and the holpe Ghost thre persons
and one God, be all honoure and
glorpe, worlde withoute ende.
Amen.

General prayers
to be sayd.

¶ For the grace and
fauour of God.

Who soeuer lyueth without
thy grace and fauour, O
moste gracious and fauorable
Lorde, althoughe for a tyme he
waloweth in al kynde of fleshye
pleasures, and abounde wyth
to muche worldye ryches, yet is
he nothyng els but the wretched
bonde slaue of Satan, and the
vile donghyt of syn. All his plea-
sure is extreme poisen, all hys
wealth is nothyng but playne
beggerie. For what felycitie can
R.v. there

Sundrye godly prayers

there be, wher thy grace & fauour wanteth: But where thy grace and fauoure is presente (though the Dyuel roer, the world rage, the flesh sweel) ther is true blessednes, vnfayned pleasure and continual welth. Poure doune therfore thy heauenlye grace and fatherlye fauour vpon vs, that we beyng assured of thy fauourable goodnes towardes vs, maye reioyce and glozve in thee, and haue merve heartes when soeuer we be most assayled wyth anye kynde of aduersitie, be it povertie or syckenes, losse of frendes or persecution for thy names sake, to whome be glozve for euer. Amen.

For the gyfte of the holye Ghost.

For diuers purposes

So frayle is our nature, so
hyle is oure flesh, so lewde
is oure hearte, so corrupte
are oure affectes, so wycked are
all oure thoughtes euen frome
oure chyldehode vpwarde, that
of oure selues we canne neyther
thynke, breathe, speake or doe
any thyng that is prayse wor-
thy in thy syght, O heauenly fa-
ther: yea, except thou dost assyste
vs wyth thy mercyfull goodnes,
all thynges are so farre oute of
frame in vs, that we se nothyng
present in our selues but thy hea-
uie dyspleasure and eternal dam-
nation. Vouchesafe therefore, O
swete father, to sende thy holpe
Spirite vnto vs, whych maye
make vs newe creatures, put a-
waye from vs all fleschlye lustes,
fyl our heartes with newe affec-
tes

Sundrye godlye prayers

tes & spirituall mocions, & so altogether renew vs both in bodye & soule, thozow hys godly inspiration, þæt we maye dye vnto olde Adam, & lyue vnto thee in newnes of lyfe, seruing the our lord God in holynesse and ryghteousnes all the dayes of our lyfe. Amen.

For the true knoweledge
of our selues.

IT is written in thy holys Gospel, most louing Saviour, that thou cammest into this worlde not to call the ryghetous, that is, such as iustifye them selues, but synners vnto repentance. Suffer me not therfore, O Lord, to be in the number of those Justyciaries, whiche boasting their owne rightuolnes, theyr owne workes, & merytes, dyspyse that righteousnes þæt cometh

For diuers purposes.

meth by faythe, whiche alone is
allowable before thee. Gyue me
grace to knowledg myne owne
Telfe as I am, euen the sonne of
wrathe by Nature, a wretched
synner, and an vnprofytable ser-
uaunte, and wholy to depende
on thy mercyfull goddnes with a
stronge and vnshaken fayth that
in thys worlde thou mayest con-
tinuallly call me vnto true repen-
taunce, seynge I continuallye
synne, and in the worlde to come
bryng me vnto euerlastyng glo-
rye. Amen.

For a pure and cleane Heart.

The heart of manne natural-
lye is lewde and vnserche-
able throught the multitude
of synnes, whiche as in a syn-
nerge donghyll lye buried in it,
in so muche that no man is able
to

Sundrye godly prayers

to saye: my hearte is cleane, and
I am cleare from sinne. Remoue
from me therfore, O heauenlye
father, my lewde, stonye, stob-
burne, stynckynge and vnfaith-
ful hearte. Create in me a cleane
hearte free from al noysome and
vngodlye thoughtes. Breathe in
to my hearte by thy holy spirite,
godlye and spiritnall motions,
that oute of the good treasure of
the hearte, I maye byynge forth
good thynges vnto the prayse
and glozpe of thy name. Amen.

For a quiet Conscience.

THe wycked is lyke a ra-
gynge sea whiche is neuer
in quiet, neyther is ther any
peace to the vngodlye, but suche
as loue thy lawe, O Lorde, they
haue plentye of peace, they haue
quiet

For diuers purposes.

quiet myndes & contēted consci-
ences, whyche is the greatest
treasure vnder the Sunne, ge-
uen of thee to so manye as seke it
at thy hande with true fayth &
continuall prayer. Geue me, O
Lorde, that ioyfull Jewell, euen
a quiet mynde and a contented
conscience, that I beyng free
frome the dampnable accusaci-
ons of Sathan, from the craftye
persuasions of the worlde, from
the subtyle entysementes of the
flesh, from y^e heauy curse of the
law & fully perswaded of thy mer-
cyful goodnes, towarde me tho-
rowe fayth in thy Sonne Christ
Jesu, maye quietly serue thee
bothe bodelye and ghostly in ho-
lynnes and ryghteousnes all the
dayes of my lyfe. Amen.

For faythe.

For

Sundrye godlye prayers

I Or as muche as nothyng
pleaseth thee, that is done
without fapthe, appeare
it before the blinde woꝛlde neuer
so beautifull and commendable,
but is counted in thy syghte syn-
full and damnable: yea, the selfe
synne and daupnacion, thys is
mooste humblye to desyre thee, O
father, for Christes sake, to
breathe into my hearte by thy ho-
lye spirite thys mooste precious
and singuler gyfte of fapthe,
whiche woꝛcketh by Charitie.
Whereby also we are iustified,
and receaued into thy fauoure,
that I truely beleuyng in thee,
and fully perswaded of the truth
of thy holy woꝛde, maye be made
thy sonne and inheritor of euet
lastyng gloꝛye, throughe Iesu
Christ our Lorde. Amen.

For

For diuers purposes

For Charitie
Thy cognisance and badge,
wherby thy Disciples are
knownen, O Lorde and Sa-
uour Iesu Christ, is Charitie
or loue, whiche cometh out of
a pure hearte, and a good con-
science, and of fayth vnfaigned. I
praye thee therfore graunte this
Christen loue and perfecte fre-
ndship that I maye loue thee my
Lorde God with all my hearte,
with all my mynde, with all my
soule, & with all my strengthes,
daye after daye of very lowe than-
kefulnes, whiche is pleasaunte as
thy sighte, agayne that I maye
loue my nychbour and churche
brother as my selfe, daye by daye
well to hym as to my selfe, and
readye at all tymes to doe for
hym whatsoeuer I maye in my

Sundrye godlye prayers

power, that when we all shall
stande before thy dreadfull iudge-
tinge place, I beinge knowen by
thy badge, maye be numbred a-
monge thy disciples, and so thro-
rowe thy merite receiue the re-
warde of eternall gloze. Amen.

¶ For patience.

When thou thyself in thy
wordes, **W**ORDS
CHILD, thou thewedst thy
selfe a more mirrour of perfecte
patience, answeringe quyetlye not
ouer the spitefull wordes, but
also cruel beates of the most cru-
el enemies, forgenging them and
prayinge for them, whych moste
tyrannike handled thee. Geue me
grace I maye be a louyng
lambe of God, to followe thy
partente, quyetlye to beare the
flaunders wordes of myne ad-
uersa-

For diuers purposes:

uersaryes, patiently to suffre the
cruell dedes of myne enemyes,
to forgeue them, to praye for the,
yea, to doe good for them, and by
no meanes to goe aboute once
to auenge my selfe, but rather
giue place vnto wrath, seynge
that vengeaunce is thyne, and
thou wylte rewarde: seynge also
that thou helpest them to theyr
ryghte that suffer wrong, that I
thus patiently suffering al euils
maye afterwarde raygne wylh
thee in glozpe. Amen.

For Humilltye.

What haue we, O heauenlye
father, that we haue not re-
.. .. ceaued: Euerie good gyft,
and euery perfect gilt is from a-
boue, and commeth downe from
thee, whyche arte the father of
lyghtes. Seynge then all that

S. ii. we

Sundry godly prayers

we haue is thine, whether it pertaine to the bodye or to the soule howe can we be proude, and to boaste oure selues of that whiche is none of our owne, seynge also that as to geue, so to take away agayne thou arte able and wylt, whensoever thy gyftes be abused, and thou not knowledged to be the geuer of the. Take therefore away from me al pryde and hautinesse of mynde, graffe in me true humilitie, that I maye knowledge thee the geuer of all good thynges, be thanckefull vnto thee for theym, and vse theym vnto thy glozpe and the profyte of my neyghbour. Graunte also, that al my glozpe and reioysyng maye be in no earthely creatures, but in thee alone, whyche doest merce, equitie, and righteous

For diuers purposes

reousnes vpon earthe : To thee
alone be al glospe. Amen.

For mercifulnesse.

Thy dearelye beloued sonne
in hys holy gospel exhorteth
vs to be mercyfull, euen as thou
our heauenly father arte mercy-
full, and promysst that yf we be
mercyfull to other, we shall ob-
taine mercye of thee, whiche art
the father of mercyes, and God
of al consolacion. Graunt therfore
that for as muche as thou art our
father, and we thy chylzen, we
maye resemble thee in all our
lyfe and conuersacion, and that
as thou arte beneficiall and libe-
rall, not onelye to the good, but
also to the euyl, so we lyke wyse
maye shewe our selues mercy-
ful, gentle, and lyberall to so ma-
nye as haue nede of our helpe,

S. iii. that

Sundrye godly prayers

that at the dreadfull daye of dome
we maye be founde in the num-
bre of those mercyfull , whome
thou shalte appoynte by thy only
begotten sonne to goe into euer-
lagynge lyfe , to whome with
thee and the holpe Ghoste be all
honoure and prayse. Amen.

For true Godlynes.

In thy lawe, O thou maker
of heauen and earthe, thou
hast appoynted vs a waye
to walke in, and hast commaun-
ded that we shoulde tourne ney-
ther on the ryghte hande, nor on
the lefte, but do accordyng to thy
good wyl and pleasure, without
addynge of oure owne good en-
tentis and fleshlye imaginaci-
ons. As thou hast commaun-
ded, so geue me grace, good
Lorde: to doe. Lette me ney-
ther

For dyuers purpases.

ther folowe my owne wyll, nor
the fancies of other men, neyther
let me be begyled with the vilar
of olde customes, longe vsages,
fathers decrees, auncient lawes,
nor anye other thyng that figh-
teth wyth thy holy ordinaunces
and blessed commaundements,
but faithfully beleue and stedfast-
ly confesse, that to be the true god-
lynes, which is learned in the ho-
ly bible, and according herto
to order my lyfe into the prayre
of thy holy name. Amen.

*For the true beatefyinge
of Gods wyse.*

O Lord as thou alone art
Authour of the holy scriptu-
res, so thy wyse can no manner
though he be neuer so wyse, poli-
tick & learned vnderstand them,
excepte he bee taughte by thy ho-

S. iiii. lye,

Sundry godly prayers

Ive Spirit which alwaies is the
Scholemaster to leade the faith
ful into all truth. Touchlast ther
fore I most humbly beseech the to
breath into my hearte thy blessed
Spiryte, which may renewe &
senses of my mind, open my wits
reuele unto me the true wisdome
standinge of thy holy scriptures,
and plain in the luey a certayne
and infallible knowledge of thy
truth, that his subtille perswasions
of mans wisdom may plucke
me from thy service, but that as
I haue learned the true understa-
nding of thy blessed wyl, so I may
continue in that same eternally
communion of life, and the
glories of thy blessed name. Amen.
For a more agreeable request
and knowledge of thy wyl
as

For diuers purposes.

AS I haue prayed vnto the
O heauehlye father, to be
taught the true vnderstan
ding of thy blessed worde by thy
holy Spirit, so I most entirely
beseeche thee to giue me grace to
lead a lyfe agreeable to my know
ledge. Suffer me not, to be of the
number of them, whych professe
that they know God woth their
mouthe, but denye hym woth
theyr deedes. Let me not be lyke
vnto that son, whiche sayd vnto
hys father, that he wold labour
in hys beyerde, & yet laboured
nothyng at al, but went abrode
loutering idely. Make me rather
lyke vnto that good and frutfull
land, which yeldeth agayn her
seed woth great encrease, that
me seeing my good workes, may
gloryfy thee my heauenlye fa-

S. v. ther,

Sundrye godlye prayers

ther. Amen.

For the healtbe of the
Body.

I feele in my selfe, O mercy
ful Sauour, how greuous
a pynson thys my bodye is
vnto my Soule, whych continu
allpe wytheth to bee loosed oute
of thys vyle carcasle & to come
vnto thee, seynge it hath here no
rest, but is at euery houre vexed
wyth the filthy lustes of the flesh,
wyth the wycked assautes of y
delle and the world and is ne
uer at quiet but alwaye in daun
ger to be overcome of her enne
myes, were it not preserued of
thy goodnes by the mystery and
seruaice doing of thy holy Angels
For to standyng, O moste lo
uyng Lorde, forasmuch as it is
thy good pleasure that my body &
soule

For dyuers purposes.

soule shall skyll remayne here together as yet in thys vale of misserye. I beseeche the to preserve my soule frome all vice, and my bodye from all sykkenes, that I enioynge throughte thy benefite the healthe bothe of bodye and soule, maye be the mooze able to serue thee, and my neyghboure in suche workes as are acceptable in thy syghte. Amen.

For a good name.

Rethynge become the professour of thy name better
O heauenlye father, then
so to behaue hym selfe according
to hys profession, that he may be
well reported of them, that be
of the household of fayth. Yea, such
synceritie and purenesse of lyfe
oughte to be in them whych pro
fesse thy holpe name, that the be
rye

Sundry godly prayers

thy aduersaries of thy trueth
shoulde be ashamed once to mut
ter agaynste theyn: Geue me
grace therfore I mooste entierlye
Desyre thee, so to frame my lyfe
accordinge to the rule of thy blef
sed word, y I maye geue no occa
sion to speake euyl of me, but ra
ther folowe in my woracion, that
I maye be an example to other,
to lyue godlye and vertuouslye
vnto the honoure and prayse of
thy glorious name, Amen.

For a compicent livinge.

Althoughe I doubt not of
thy fatherlye promission for
this my poore and nydpe
ful, yet for asmuche as thou hast
bothe commaunded and taughte
me by thy deare sonne to praye vnto
thee for thynges necessarye for
this my life: I am bolde at this
present

For dyuers purposes.

present to come vnto thy deuine
maiesty most humbly beſeching
thee, that as thou haſt geuen me
lyfe, ſo thou wylt geue me meate
and drinck to ſuſtayne the ſame.
Agayne as thou haſte geuen me
a bodye: ſo thou wylte geue me
clothes to couer it, that I ha-
uinge ſufficient for my liuinge,
maye the more frelye and wylth
the quieter mynde apply my ſelfe
vnto thy ſeruyce and honour.

Amen. *ulsi qui dicitur non*

For a patiente and thankfull
heart in ſickenes.

Whom thou loueſt, O Lord,
Whym doeſt thou chaſte, yea,
every ſon & thou receyueſt,
thou ſcourgeſt, and in ſo doinge
thou offerreſt thy ſelfe vnto hym,
as a father vnto hys ſonne. For
what ſonne is whome the father
chaſte

Sundrye godly prayers

chasteneth not : Graunte therefore, I most heartely praye thee, that whensoever thou layest thy crosse on me, & visitest me with thy louinge scourge of sycknes, I maye by no meanes stryue agaynste thy fatherly pleasure, but pacientlye and thankfullye abyde thy chastisement, euer beinge perswaded, that this is for the healthe bothe of my bodye and soule, and that by thys meanes thou woozkest my saluacion, subduest the fleashe vnto the spirite, and makest me a newe creature, that I may hereafter serue thee & more frely, and contynue in thy seate vnto my lyues ende. Amen.

For strength against the
diuel, the world, and
the flesh.

For diuers purposes.

A Lord God, the diuel goeth
aboute like a roaring Ty-
on, sekynge whom he maye
deuoure. The fleashe lusteth a-
gaynste the spirite. The worlde
persuadeth vnto vanities, & we
may forget thee our Lorde God,
and so for ever bee damped.

Thus are we miserably on eue-
ry syde besieged, of cruel and vn-
restfull enemyes, and lyke at e-
uerie moment to perishe, yf we
be not defended with thy godlye
power agaynste their tyranye.
I therefore poore and wretched
synner despaynyng of my owne
strength, whiche in dede is
none, moste heartely praye thee
to endue me wpth strength from
aboue, that I maye be able tho-
tow thy healepe with strong faith
to resyst Sathan, with seruent
prayer

Sundrye godly prayers.

prayer to mortifye the rage and
lustes of the fleſhe with con-
tinual meditation of thy holy law,
to adorne the ſoule with vanyties
and tranſcendyng pleasures of this
wycked worlde that I thow I may
thy grace beyng ſet at libertye
from the power of myne enemyes
maye lyue and ſerue thee in ho-
lynnes and ryghteouſnes all the
dayes of my lyfe. Amen.

For the helpe of good ſpiryts
and good Angells

A mynuit number of wyck-
ed Angells are there. O
Lord Chyiſt, which with-
out ceaſyng ſecke my deſtruction
on. Agaynſte thys exceedinge
greate multitude of euil ſpirites
ſend thou me thy bleſſed and hea-
uenlye Angells, whiche maye
pytche theyr tentes round about
me,

For dyuers purposes.

me, and so delyuer me from their
tyranny. Thou, O Lorde, haste
deuoured hell, and ouercome the
pyrnee of darcknes with all hys
ministers: yea, and that not for
thy selfe, but for them^e beleue in
thee. Suffer me not therefore
to be ouercome of Sathan, nor
of hys seruantes, but rather let
me triumphe ouer them, that I
throughe stronge faythe and the
helpe of thy blessed Angells ha-
uynge the victorie of the hellishe
armye, maye with a ioyfull heart
saye: Death where is thy styrge?
Hell where is thy victorie? And
so for euer and etier magnifie thy
holp name. Amen.

For the gloze of heauen.

S He ioyes, O Lorde, which
thou hast prepared for the
that loue thee, no eye hath
sene

Sundry godly prayers

seene no eare hath herd, neither is
any heart able to thinke. But as
the ioyes are great & vnspeake-
able, so are there fewe that doe
enioye them. For straght is the
gate and narrow is the way, whi-
che leadeth vnto lyfe, and fewe
there be that fynde it. Notwith-
standynge, O heauenlye father,
thou hast a litle flocke, to whom it
is thy pleasure to geue the glori-
ous kyngdom of heauen. There
is a certaine numbze of shepe, that
heare thy voyce, whome no mā is
able to plucke out of thy hande,
whiche shall neuer peryshe, to
whome also thou shalt geue eter-
nall lyfe. Make me therfore, O
Lorde, of that numbze, whō thou
from everlastinge hast predesti-
nate to be saued, whose names
also are wrytten in the booke of
lyfe,

For dyuers purposes.

lyfe. Pluck me out of the compa-
ny of the Synckynge goates, whi-
che shall stande on thy left hand
and be damned, and place me a-
monge those thy Shepe whiche
shall stande on thy ryght hande
and be saued. Graunte me this,
O mercyfull Father, for thy dere
Sounes sake Iesus Christ our
Lord. So shall I enioying this
singulare benefite at thy hande,
and beinge placed in thy glory-
ous kyngdome, syng perpetuall
prayles to thy godly maiestye,
whiche lyuest and raygneest with
thy dearely beloued sonne, and
the holy ghost one true and ener-
lastynge God worlde without
ende. Amen.

A thankesgeyvinge vnto God
for all hys benefites.

Sundry godly prayers

Thy benefites towarde me,
O moſte lounge father,
are ſoo greate and infinite
whether I haue reſpect vnto my
bodye or vnto my ſoule, that I
ſpnde not in my ſelfe howe to re-
compenſe anye part of thyne vn-
ſpeakeable goodnes toward me.
But thou, whiche nedeſt none of
my goodes, knowynge oure beg-
gerye: yea, oure nothynge, requi-
reſt of vs for a recompenſe of thy
kyndnes, onelye the ſacrifice of
prayſe and thanckelſgeuyng, O
Lord and mercyfull father, what
worthy thanks am I pooze and
wretched ſynner hable to geue
thee: Not withſtanding truſting
on thy mercye and fauourable
kyndeneſſe, I offer vnto thee in
the name of Chriſte the ſacrifice
of prayſe, euer thāking thee moſt
hearte=

For dyuers purposes.

hartely for all thy benefites, whiche thou haste bestowed vppon me thine vnprofitable seruaunt from the beginning of my life vnto this present houre, most humbly beseechynge thee to contynue thy louynge kyndnes towarde me, and to geue me grace so to walcke worthy of thys thy fatherly goodnes, that when thou shalt call me out of thys carefull lyfe, I maye enioy that thy most singular and laste benefite, whiche is euerlastyng glory, thorow Iesus Christe our Lorde, to whome with thee and the holyc ghost be all honoure and prayse for euer and euer.

Amen.

Sundry godly prayers

A prayer necessarie to be sayde
at all tymes

O Bountifull Iesu, O swete
Saviour, O Chylt the sonne
of God, haue petye vppon
me, mercifullpe heare me and
despyse not my prayers. Thou
hast created me of nothyng, thou
hast redeemed me from the bou-
dage of synne, death, and hel, nei-
ther with golde nor syluer, but
with thy mooste precious bodye
once offered vppon the Crosse,
and thyne owne bloude shed once
for all, for my raunsom, therfore
caste me not awaye whome thou
by thy great wysedom hast made,
despyse me not, whome thou hast
redeemed wth suche a precious
treasure: Nor let my wyckednes
destroy that whiche thy goodnes
hath buylded. Nowe whyles I
liue,

For dyuers purposes.

lyue, O Iesu, haue mercy on me;
for yf I dye oute of thy fauoure,
it wyl be to late afterwarde to
call for thy mercy: whyles I haue
tyme to repent, looke vppon me
with thy mercyfull eyes: as thou
diddeste vouchsafe to loke vpon
Peter thine Apostle, that I may
bewayle my synfull lyfe, and ob-
tayne thy fauoure, and dye there
in. I reknowledg that yf thou
shouldest deale w me accordinge
to very iustice, I haue deserued
euerlastig death. Therfore I ap-
pele to thy high thzone of mercy,
trusting to obtaine gods fauour,
not for my merites, but for thy
merites, O Iesu, who hast geuen
thy self an acceptable sacrifice to
thi father to please his wrath, & to
bring al sinners truly repēting &
amendynge their euill lyfe into

Sundry godly prayers

hys fauoure agayne . Accepte
me, O Lorde, amonge the num-
ber of the that shalbe saued, for-
geue my synnes, geue me grace
to leade a godly & innocent lyfe,
graunte me thy heauenlye wyf-
dome, inspyre my hearte with
fayth, hope, and charite, geue me
grace to be humble in prosperitie,
paciencie in aduersitytie, obedy-
ent vnto my rulers, faythful vnto
them that truste me, dealinge
trulpe with all menne, to lyue
chastely in wedlocke, to abhorre
adultery, fornication, and all vn-
cleannesse, to do good after my po-
wer vnto al men, to hurt no man,
that thy name maye be glorified
in me, durynge thys present lyfe,
and that I afterwarde maye ob-
tayne euerlastynge lyfe thoroowe
thy mercy and the merites of thy
passion,

For dyuers purposes.

passion. Amen.

A prayer of Jeremy. Jeremy. xxxi.

O Lorde thou haste correcte
me, and thy chastenynge
:: haue I receaued as an vne
tamed calfe. Couert thou me and
I shalbe conuerted: for thou art
my Lorde God: yea, as sone as
thou tourneest me, I shal reforme
my selfe: and whē I vnderstande
I shall smite vpon my thygh, for
betely I haue committed shami-
full thynges, oh lette my youth
beare his repproue and confusion:
Amen.

A prayer when we are punysshed of
God for our synnes or tryall.

O Lorde thou arte ryghte-
ous, and all thy Iudges
:: mentes are true: Yea, all
thy wayes are mercye, faythe-
fulnes, and Iudgement. And
T. v. now

Sundry godly prayers

ne we, O Lorde, be mynde full of
me and take no vengeance of
my spynes, neyther remembre
the misdoedes of myne elders. For
we haue not bene obeyent un-
to thy comaundementes. There-
fore are we spoyled, brought in-
to captiuitie, into death, into de-
rision and shame vnto all naci-
ons, amonge whome thou haste
scattered vs, and now, O Lorde,
thy iugementes are greate: For
we haue not done accordynge to
thy commaundementes, neyther
haue we walked innocently be-
fore thee, and nowe, O Lorde
deale with me accordynge to thy
wyll, and commaunde my spirite
to be receyued in peace, for more
expedient were it for me to dye
then to lyue.

¶ A prayer of Jeremy. Jere. xlii.
Heale

For dyuers purposes.

Heale me (O Lorde) and I
shall be whole: Saue thou
me and I shall be saued: for
thou art my praise: Behold, these
men saye vnto me: where is the
word of O Lorde: let it nowe come,
wheras I neuerthelesse leadyng
the flocke in thy wayes, haue
compelled none by violence, for
I neuer desyred anye mannes
death, thys knowest thou well,
my wordes also were ryghte be-
fore thee, be not terrible vnto me,
(O Lorde) for thou art he in who
I hope when I am in peryl. Let
my persecutours be confounded,
but not me: let them be defrau-
ded, & not me. Thou shalt bryng
vppon theym the tyme of theyr
plague, and shalt destroye them
ryght soore. Amen.

The blessinge and thankesge-
uyng

Sundry godly prayers

upnge that Tobie the elder
thanked God with, at
the ende of hys lyfe.

Toby. xiii. a.

Great arte thou Lorde God
for euermore and thy kyng-
dome worlde without ende.
for thou scourgest and healest:
thou ledest vnto hell, and bringest
out agayne, and there is
none that may escape thy hande,
O geue thanckes vnto the Lord
ye children of Israel, and praise
hym in the syght of the heathen,
for amonge the heathen, whiche
knowe hym not hath he scattered
you, to the entent that ye should
shewe forth his meruelous wor-
kes and cause them for to knowe
that there is none other God al-
myghty but he. He hathe chaste-
ned vs for our misdeedes, & for his
owne mercyes sake shall he saue
vs,

For dyuers purposes.

vs, consyder then howe he hathe
dealte with you, and prayse hym
with feare and dread, and mag-
nifie the everlastynge kynge in
youre woozkes, I wyll prayse
hym euen in the lande of my cap-
tiuitie for he hathe shewed hys
maiesty vnto vs a synneful pro-
ple: Tourne you therfore, O ye
synners and doe ryghteousnes
before God, & be ye sure that he
wyll shewe hys mercye vppon
you. As for me and my soule, we
wyll reioyce in God, O prayse
the Lorde al ye hys cholen, holde
the dayes of gladnesse and be
thanckfull vnto hym.

A prayer of Salomon for suf-
ficyng of lyuelode
Prouer. xxx. a.

Sundry godly prayers

L Mo thynges I require of thee that thou wylte not denye me before I dye: remove from me vanitie and lyes. Geue me neyther pouertye nor riches, only graunt me a necessary lyuynge: Lest yf I be to full, I denye thee & say: What felow is the Lorde? And least I beyng constrained throughe pouertye, fall vnto stealyng, and forswear the name of my God.

A prayer of Nehemias before God
for the synnes of the people.

ii. Esdras. i. a.

Lorde God of heauen, thou greate and terrible God, thou that kepest couenaunt and mercye for theym that loue thee, and obserue thy commaundementes: Lette thyne eares marke, I beseeche thee, and lette thyne

For dyuers purposes.

thyne eyes be open , that thou
mayst heare the prayer of thy ser-
uaunt , whiche I praye nowe
before thee daye and nyght for
the chyldren of Israell thy ser-
uauntes , and knowledg the
synnes of the chyldren of Israel,
whiche we haue committed a-
gaynst thee . And I and my fa-
thers house haue sinned also: we
haue ben corrupt vnto thee , in
that we haue not kept the com-
maundementes , lawes , and sta-
tutes , whiche thou commaun-
dest thy seruaunte Moses . Yet
call to mynde the word that thou
commaundest thy seruaunt Mo-
ses , and saydest : Vt ye trans-
gresse , thou wyll I cast you a-
bode amonge the nations . But
yf ye turne vnto me , and kepe my
commaundementes , and doe
them

Sundry godly prayers

them: though ye were caste out
vnto the vtmooste parte of hea-
uen, yet will I gather you from
thence, euen vnto the place that
I haue chosen for my name, to
dwel there. They are thy seruaun-
tes & thy people, whom thou hast
delyuered through thy great po-
wer & mighty hand, O Lorde, let
thyne eares marke the prayer of
thy seruaunte. And the prayer of
thy seruauntes, whose despyre is
to feare thy name. Amen.

A prayer for syn, whiche Jeremy teacheth the Israelites to saye.

Jeremy. iiii. e.

Owe tourne vnto thee, we
are thyne, for thou arte the
Lorde our God. The hyl-
les fal, and the pryde of the mou-
taines: But the saluacion of Is-
rael standeth onelye vpon God.
our

For diuers purposes.

oure Lorde. Confusion hath deuoured our fathers labour from oure youth vp: Pea, their shepe and bullockes, theyr sonnes and doughters. So doe we also slepe in our confusion, and shame couereth vs: For we and oure fathers from oure youth vp, vnto this daye haue synned agaynst the Lord our God, and haue not obeyed the voyce of the Lord our God. Amen.

A Prayer in prosperitie.

Most mercifull father,
whiche haste of thy gracious
mercye, withoute
my deseruyng indued me a-
boundauntlye with manye gra-
tious gyftes, bothe spirituallye
and bodelye, and haste hytherto
preserued me frome innumera-
ble paylles and daungers both

U. r.

of

Sundrye godly prayer

offoule and bodey, and haſte at
thys preſente beſtowed vpon me
bodelye health, wealth, and a-
bounaunce of worldeſye ſub-
ſtaunce, I moſt heartely thanke
thee: beſechynge thee moſte hum-
blye, ſo to illuminate my mynde
that I maye in all thynges be
thankefull vnto thee for thy
greate benefites, and alſo du-
ringe my lyfe maye frely beſtow
thy gracious giſtes, to the glozi-
fyng of thy holye name, the ad-
uancement of thy honour, and
proſpyt of my neyghboure. Graſſit
thys moſte mercyfull father, for
thy ſonne Ieſus Chriſtes ſake
oure onely Sauour and Me-
diatour. Amen.

A prayer in aduerſitie.

Almyghtye God which for
myne ingratitude and ſyn-
full

For diuers purposes.

full life haste woꝛthelye punished
me with muche affliction & ad-
uersitie, I moſte humblye beſe-
che thee, to geue me grace vtter-
lye to detest and abhoꝛre my foꝛ-
mer woꝛtched and sinneful lyfe,
and to ſtudye daylye foꝛ the a-
mendment of the ſame, and that
I maye fullye be perſwaded that
thys affliction hath not chaun-
ced to me by caſualtye oꝛ miſfoꝛ-
tune, but by thy foꝛeknowledge,
couſayle, permiſſion, and de-
terminate pleaſure, & that thou
beateſt me with thys thy rod of
fatherlye coꝛrection, not to ſ in-
tent to caſte me cleane out of thy
fauoure, but becauſe thou woul-
deſt therby nouꝛtour me and re-
claime me, to vnſayned repen-
taunce foꝛ my foꝛmer lyfe, to be
moꝛe circumspecte of godlye lyfe

U.ii. here

Sundrye godly prayers

Here after, to exercise my faith in
thy godlye promyses, to trye me
whether I wyl be pacient and
constraynt in aduersitie, to make
me abhorre the vayne pleasures
of this lyfe, and finally with fer
uente and continuall desyre to
longe for the lyfe euerlastyng.
Wherefore I moste heartely pray
thee vouchsafe to encrease and
strengthen my faith, hope, chari
tie and mekenes, & that I maye
without murmur or grutch paci
ently beare this thy fatherly cha
stisement, speciall ye graunt me
that I maye dayelye moore and
moore increase in feruent loue to
wardes thee. For thy holy word
sayeth: that to theym that loue
God, all thynges shall happen
for the best, whether it be prof
peritie or aduersitie, health or
sycknes,

For dyuers purposes.

tykenes, lyfe or death. In confideracion wherof, I submitte me wholye to thee, and fullye surrender and resigne al my wyl to thy moſte godlye wyl and pleaſure, whyche I nothyng doubt ſhall ende thys myne affliction ſo, as ſhal be moſte meeteſt and agreeable to thyne honoz and glory & to my moſte perfecte wealth and euerlaſtyng ſaluacion, thoue Ieſus Chriſte our onely Sauoure, Redemer, Advocate and Mediatour. So be it

A prayer to be ſayde when the
ſycke perſonne is ioyfull
and glad to dye.

O Lorde Ieſu Chriſte, I beſeeche thy mercy and goodnes, that thou wilt ſtrengthen and conduct my ſoule in the greate iourney whyche appoacheth

Sundrye godlye prayers

eth vnto me . I beleue that
thou for my sake diddest dye and
rise agayne, and that thou tho-
rough thy mercye shalt forgue
me all my synnes, and that thou
hast promysed me euerlastyng
lyfe. Of thys my beleue O Lord
shalte thou bee wytnes wth all
thyne electe. Thys shall also bee
my last wil, in this faith O Lord
doe I dye vpon thyn incompara-
ble mercye. And yf thorough pay-
ne and smarte, impacience, or o-
ther temptacyon I shoulde or
woulde shyinke from thys sayth
O Lord, I beseech the let me not
sticke in suche vnbeleue & blas-
phemye, but strengthen and in-
crease my sayth, to thyntēt that
synne heft and the Deuill maye
not hurte me. For thou art stron-
ger and myghtyer than all they,

For dyuers purposes.

to this do I stedfastly trust, lord
let not me be confounded. Amen.

A prayer.

Laud, honour, and thanks
be vnto thee most mercifull
Lorde Iesu Christe for thy
holy incarnation, for thy paynes
and bitter passion, throughe the
whiche I knowe that thou arte
my redemer, and sauour, and be
leue that thou haste overcome
synne, hel, and the deuyll, so that
they can not hurte me, to thys do
I onely truste, vpon thys do I
buyld, vpon thys standeth all
my hope, in thys truste and con-
fidence wyll I be founde. O nely
O Lorde be propitious and mer-
cyfull vnto me, euen as I accor-
dunge to thy faythfull promyses
dde nothynge doubt, O Lorde,
leau me not in thys greate dis-
tresse

Sundrye godlye prayers

stresse, but delyuer me frome ea
upll Amen.

A prayer for them that lyeth in ex
treme pangues of death.

O pitiful phisician, and hea
ler bothe of body and soule
Christ Iesu, vouchsafe to
caste thy mercyfull eyes vpon
thy pooze and synnefull creature
R. S. who lyeth here captiue,
and bounde with sycknes tour
nyng hys weakenesse to thy
gloze, and to hys health. And
vouchsafe good Lorde, to sende
hym patience, and sufferaunce,
that he maye stedfastlye conti
nue to the ende. And that he
maye, wyth a true, and perfecte
fayth, fyghte manfullye agaynst
all temptacions of the deuyl;
when he maye no lenger
continewe. So
be it.

A generall exhortacyon
vnto all men.

Thou shalt reprehend thy
brother when he synneth,
:: :: least hys offence come ouer
all men. Be ye all of one mynde,
one sincke wyth another, loue as
bretherne, be pytyfull, be curte-
ous. Recompence not euil for
euil, neyther rebuke for rebuke,
but contrarywyse, blesse & know
that ye are called therto, euē that
ye shold be heyrers of the blessing.
For who so lysteth to lyue, and
would sayne se good dayes, let
him restryne hys tonge fro euil,
and his lippes that they speake
no gyle. Let him eschue euil and
do good. Let hym seake peace &
insue it. For the eyes of the Lord
are ouer the ryghteous, and hys
eares are open vnto theyr pray-
ers. But the face of the Lord be-
holdeth them that do euil.

¶ i. The

The oracyon of Job in his
most greuous aduersitye and
losse of goodes.

Naked cam I out of my mo-
thers wombe, and naked
shall I turne agayne. The
Lorde gaue, and the Lorde hath
taken awaye, as it hath pleased
the Lord so is it done, now ble-
sed be the name of the Lorde.

Exo. 23.
Act. 13. 2.
Pro. 24. 2.
and. xx.

The rulers of the people shalt
thou not blaspheme. Feare
the Lorde and the kynge,
and kepe no company with the
flaunders, for their destruc-
tion shall come suddenly.

Thankes be gyue unto God,
Obedyence unto oure Prynce.
And loue to oure neyghbours.

FINIS.

The table.

The contentes of this primer or booke of priuate prayer.

Rules declarynge the order of the kalender, and the right vnderstandyng of it.

Rules to fynde the prime or golden nombre and the Sondays letter.

A kalender declarynge the daye, houre and minute of the changyng of the moone.

The Catechisme with byuers and sundrye graces.

A preparatiue vnto prayer with a prayer concernyng the same.

A prayer to be sayd at the burying in the moonyng.

An other prayer to be sayde at thy goyng to bedde.

An order of priuate prayer for Mornyng and Euenyng.

Sentences of holy scripture for an entrance to vniuersall repentaunce.

A Confession of synnes.

A prayer conteynyng the absolution of synne.

Mornyng prayer on Sondays.

The Letany with good prayers for
many

The table

many necessarie thynges.

C Euenynge prayer on Mondaye.

C A rule for the order of prayer in the
weke dayes.

C Proper Psalmes and Lessons for
Mornynge and Euenynge prayer
on Mondaye.

C Proper Psalmes and Lessons for
Mornynge and Euenynge prayer
on tuesdaye.

C Proper Psalmes and Lessons for
Mornynge and Euenynge prayer
on wednesdaye.

C Proper Psalmes and Lessons for
Mornynge and Euenynge prayer
on thursdaye.

C Proper Psalmes and Lessons for
Mornynge and Euenynge prayer
on frydaye.

C Proper Psalmes and Lessons for
Mornynge and Euenynge prayer
on Saturdaye.

C Collectes for Sundayes and holys
dayes throzow out all the yere.

C Sundrye godly prayers for diuerse
purposes.

C The goodly prayers for þe Kyng
our soueraynge Lord.

C For the Kynges Counsell.

The table.

- C** For Judges;
- C** For Byshoppes spirituall pastours
and Ministers of Gods worde.
- C** For Gentylnen.
- C** For landlordes.
- C** For Marchauntes.
- C** For Lawers.
- C** For Laborers and men of occupa-
cyons.
- C** For Ryche men.
- C** For Poore people.
- C** The prayer of a true subiecte.
- C** The prayer of fathers & Mothers
- C** The prayer of Chyl dren.
- C** A prayer of Masters.
- C** The prayer of seruantes.
- C** The prayer of Maydens.
- C** A prayer of Single men.
- C** The prayer of husbandes.
- C** The prayer of wyues.
- C** The prayer of householders.
- C** A prayer to be sayd of all christians.
- C** A prayer mete for all men and to be
sayde at any tyme.
- C** Generall prayers to be sayde.
- C** For to obteyn the grace & fauoure
of God.
- C** For the gift of the holy goste.
- C** For y^e true knowledge of our selues

The table

- E** for a pure and cleane heart.
- E** for a quiet conscience.
- E** for the gracyouse gift of true sapth
- E** for Charitie.
- E** for patience.
- E** for humillite.
- E** for mercifulnesse.
- E** for true godlynes.
- E** for true vnderstandyng of gods
holy word.
- E** for a lyfe agreable to our know-
ledge.
- E** for health of the body.
- E** for a good name.
- E** for a competent luyngge.
- E** for a patient and thankfull herte
in sickness.
- E** for strength agaynst the deuyl, the
worlde and the flesh.
- E** for the helpe of gods holy Angels
- E** for the glory of heauen.
- E** A thankes gyuing to god for al his
benefytes.
- E** A prayer necessarye to be sayde at
all tymes.
- E** A prayer of Jeremy. Jer. xcxi.
- E** A prayer when we are punished for
our synnes or tryall.
- E** A prayer of Jeremy. Jer. xlii.

The

The table.

The blessinge and thankes gyuing
of Toby þ elder thanked God with,
at the ende of hys lyfe Toby. xiii.

A prayer of Salomon for sufficient
of lyuelode. Prayer. xxx.

A prayer of Nehemias before God
for the peoples synnes. ii. Esdras. i. a

A prayer for synne whiche Jeremy
teacheth the Israelytes to saye Je. iii. e

A prayer in prosperyte.

A prayer in aduersyte.

A prayer to be sayde when the sycke
personne is ioyefull and glad to dye

A prayer for sure truste in God.

A prayer for thē that lye in extreme
pangues of death.

A general exhortation vnto all men.

An oration of Job in hys moste gre
uous aduersitie.

¶ A M A S.

These bookes are to be solde,
at the weste ende of Paules to-
warde Ludgate, at the sygne
of the Hedgehogge.